

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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In the Fifteenth Year

FOURTEEN years ago, the world was in mourning for the death of Pope Benedict XV. To few of the Successors of St. Peter had it fallen to govern the Church of God in more disastrous times. From the moment he ascended the Throne of the Fisherman, he looked out upon a world deluged with the blood of men whom an atheistic policy of statecraft had made one another's murderers. The first words which the Pontiff uttered was a message from his Master, the Prince of Peace. During the whole of the dreadful conflict Benedict XV left nothing untried to bring a world that had gone mad with insensate hatred, back to the paths of peace and justice.

But the efforts of the Pontiff were, as we now well know, thwarted by a league of designing politicians. His message was misunderstood by those in whom a misguided love of country had taken the place of love of justice. Had the warring nations, beginning with our own, hearkened to his wisdom, the world would not tremble today on the verge of another World War. But the Pontiff lived to see his legates excluded from the peace conference, and those very conferences end in the creation of conditions, founded not on justice but on expediency and weakness, which in turn have created new grounds of world discord. Rejecting the counsels of the Vicar of Christ, the nations rejected the principles of Christ which alone can bring peace to the world.

The work begun by Benedict XV has been continued by his successor, Pius XI, who in the present month began the fifteenth year of his glorious Pontificate. The Pontiff has labored with flaming zeal and tireless patience to spread throughout the world the Gospel of Jesus Christ, and to encourage in the hearts of all men a growth of that knowledge of God and of His Christ which is life ever-

lasting; but it is perhaps too soon to single out the great work for which the present Pontiff will be remembered in history. In any case, these popular elections generally err by being too restricted. We think of Leo XIII as "the Pope of the Rosary," but we must not forget that he was also the author of that *Magna Charta* for labor, the Encyclical "On the Condition of the Working Classes." We recall Pius X as "the Pope of Daily Communion," but it would be a narrow estimate indeed which would omit the fact that by his fearless and sweeping Encyclical on Modernism, he saved the Church from the inroads of a most dangerous heresy. Benedict XV is today chiefly remembered for his efforts to establish world peace on a lasting basis, but he will also be forever remembered by jurists and theologians for his monumental "Codex of the Canon Law." The Church has been blessed by these three great Pontiffs who, like so many of their predecessors, seem to form an exception to the adage that no man can be great in many fields. For more than half a century the times have called for Pontiffs greatly gifted, and the Holy Spirit has given them.

Pius XI will certainly be remembered for his work in behalf of world peace, but not for that noble work alone. The purpose which has animated the Pontiff from the beginning of his reign has been, it seems to us, to bring the spirit of Jesus Christ into the heart of every man, and into the heart of every work which men can undertake. If we turn to his first Encyclical, we find that his program is to promote "the peace of Christ in the Kingdom of Christ," and in his Encyclical, "On the Priesthood," issued December 20, 1935, he insists that Jesus Christ is the health and salvation of the individual and of society, without Whom it is hopeless to build.

We find the same spirit in the Encyclicals on Labor, on Christian Education, and on Christian Marriage. Any

one of these great documents would suffice to make his name long remembered. In the first, the Pontiff teaches the world that the justice and charity of Christ should permeate all industrial and economic life; in the second, he bids us remember that the education fit for Catholic youth cannot be given except in institutions whose whole spirit, from the kindergarten to the university, is the spirit of Jesus Christ; and in the third, he teaches the sanctification of the relations of husband and wife through acceptance of the law which Christ has established.

These Encyclicals treat in turn the gravest errors of the day. We are becoming a pagan people, addicted to the grosser vices of the more debased pagans, because in our folly we have expelled Christ from the school, from the home, and from the economic and industrial world. Men who scoffed when, forty years ago, Leo XIII wrote that the evils of the times could not be healed save by a return to the principles of Jesus Christ, have lived to see those evils become more fiercely intolerable, precisely because the industrial world had turned yet farther away from those saving principles. We in this country have bitter reason to know how divorce, legalized polygamy, and contraception, have degraded woman, by making her a ready instrument and object of lust, and have corrupted public standards of morality. Our educational system extends to every part of the country, and costs us more than three billion dollars annually, but it is a system without God, and under it we have become the most criminal country in all the world.

To Pius XI we owe gratitude for these three great Encyclicals. He alone dares speak to all the world in condemnation of its sin and folly. He alone fears not to rise up in defense of the principles of Jesus Christ. Thanks be to God, many not yet of the one true Fold are beginning to listen to his voice, to follow his guidance. May Our Lord preserve him, His Vicar, for many years, and turn the hearts of all men in obedience to the great Shepherd of the Flock, the Father of all Christendom, Pius XI.

"It's a Dirty Business"

AS applied to the trade in munitions, the judgment is not ours. We do not agree with it. It is not strong enough. But it satisfied Major General J. C. F. Fuller, of the British Army, who used the words in a letter produced at the hearings before the Senate Munitions Committee. The General probably proved his charge, inasmuch as Senator Nye was obliged to withhold the complete text of the letter, on the ground that much of it was unfit for publication.

This dirty business is also having a hearing in London, and the testimony there, too, proves fairly well that the epithets are fully justified. Sir Harry Duncan McGowan, chairman of a firm which has a working agreement with the du Ponts of Delaware, was asked by Sir Philip Gibbs if he were aware of the moral character of certain agents which his firm employed. Sir Harry replied that he was not, and added that he did not hold himself responsible for them. "Do you not know," asked Sir Philip, naming

one of the agents, "that this man was an international spy, that he acted for twelve different munition companies, that he was used by the Germans to mine the Dardanelles, and that he worked with von Papen in the United States before the end of the war?" Of all these facts Sir Harry was ignorant, but one of his subordinates stated that the man had been employed not by the British company, but by the du Ponts.

In other respects, Sir Harry was refreshingly candid. His company sold explosives and cartridges to both Japan and China during the war which resulted in the partition of Manchuria and the creation of Manchukuo. If the Chinese Government desired anything we could sell, he said, and could pay for it, we were agreeable, and our relations with Japan were also agreeable under like circumstances. His company was not particularly interested in solving the peace problems of the Far East. "That's not our job," said Sir Harry. "We knew that certain business was on offer, and we wanted to get it." His company was also interested, up to November 10, 1935, in selling munitions to a country engaged in a war disapproved by the League of Nations. "If we had not sold them," explained Sir Harry, "someone else would," and in spite of the comment offered by Sir Philip Gibbs, "That's not a very good argument," Sir Harry would not elaborate on it. His position seemed to be, rather, that nothing which his company had done "to get business" was censurable.

The countries which are infested by these death plants seem unable to control them. Whatever may be done by other Governments, we trust that our own will soon find effective means of bringing this dirty business to an end.

The Law's Loose Meshes

SIX weeks ago the Attorney General's survey of the American parole system opened at Washington with a "school" for regional directors and supervisors. By this time, it may be supposed, the plans for studying the careers of about 150,000 released prisoners have been completed, and the actual field work begun. The survey will employ some 1,400 investigators, and will cost the Government approximately \$1,500,000.

The purpose of this survey may be expressed in two questions: "What is wrong with the parole system in this country?" and "How can it be mended?" That "something" is wrong is perfectly clear. It is also fairly clear that this something wrong can be mended.

The parole system in this country is now in general disrepute because the country has never had a parole system, except in name. What we have had for many years is either a system which puts jobs at the disposal of politicians for distribution among successful workers at the polls, or a system so poorly supported by the State that it cannot possibly do the work rightly expected of a competent and honest parole board.

In amending the system, the first step is to withdraw it from the control of the politicians. That done, the State must provide its administrators, appointed for ability

tested by competitive examination, with funds sufficient to enable them to do their work. In parole, as in every other activity undertaken by the State, half measures are worse than no measures at all. A parole system controlled by incompetent or corrupt officials is not merely a waste of the public's money, but an agency which encourages the growth of crime.

The Government's survey will turn in reams of statistics. But it is not probable that this study will disclose any facts not long known to all students of the parole system. Unless it can discover practicable means of correcting the faults which make the parole system worse than useless in many localities, its chief value will be that it has given work to 1,400 investigators.

The Neutrality Bill Dies

IT is all but certain that the present Congress will adjourn with one of its most important tasks unfinished. The Neutrality Act sanctioned by the last Congress was accepted by the Administration as a temporary measure, the chief merit of which was that it was probably better than no Act at all. Since the President expressed himself to that effect when he signed the bill, it is hard to understand why he now seems willing to content himself with an extension of the Act for one year from February 29. It may be that war clouds are appearing on horizons which his eye alone can reach, or that political complications at home are feared. Whatever the reason may be, the present prospect is that we shall have nothing but the old Neutrality Act, amended, it may be, in a few unimportant details.

But it seems to us that, with all its defects, the old Act is better than the Administration measure, introduced by Senator Pittman. Our preference was for the Nye bill, mandatory in its chief clauses, and fairly extensive in the embargoes which it imposed. The Pittman measure was extensive enough for all practical purposes, but the tremendous degree of discretion which it vested in the Chief Executive put the President in a position of building up neutrality with one hand and of tearing it down with the other.

It is perfectly obvious that, once the guns begin to boom, the position of the nation which desires to maintain its neutrality is far from enviable. Its task is not only one of extreme delicacy, but of a difficulty even more extreme. The task becomes impossible when the President is directed to sum up all the evidence at the outset of a given war, and to sit in judgment upon the guilt or innocence of the contending nations. Twenty years have passed since the outbreak of the World War, and all the evidence has not yet been heard. That fact alone should suffice to show how impossible is the function shouldered upon the President by the Pittman bill.

The danger of deciding that trade shall be fairly unrestricted with one nation, because it is guiltless, but banned with another that comes into court with bloody hands is also clear. An adverse judgment would at once, and not unnaturally, be interpreted as an unfriendly act.

It might not bring us into the war at once, but it would lead to a disruption of diplomatic relations, while resentment at the charge of bloody hands, however tactfully expressed, would probably issue in a demand for the breaking of all other relations as well. In either case, however, what becomes of neutrality?

It is distressing to realize how little we have learned from the ill-fated policy which we adopted in 1914. President Wilson was a sincere and even passionate advocate of thorough-going neutrality. But, unfortunately, he never seemed to realize that a policy of permissive neutrality could not stand up against the demands of investors that business be carried on as usual. We began with a neutrality which permitted the sale of arms and ammunition to all belligerents alike, although the British Navy made shipments to Germany impossible. Theoretically, our markets were open to all, but practically they were closed to Germany.

The next step was to break down the ban on loans. Business in the United States was booming, but the investors soon began to ask how the Allies could pay for what they ordered, and when. Then, in the words of Senator Nye, "President Wilson, in the name of our business welfare, permitted the neutrality policy to be stretched to the extent of permitting the house of Morgan to supply the credit needs of the Allies." It is not claimed that the house of Morgan was guilty of any unlawful act. These bankers acted only after due authorization. Nor need the President be accused of sinister motives. He was simply the victim of a policy of neutrality that would not and could not remain neutral.

The lesson seems clear that the only neutrality which has a reasonable chance of preserving its neutrality is a policy which bans all trade and with any nation at war, and forbids the extension of credit. That may seem to be, and is, an extreme position. But it is not nearly so extreme as the position to which a permissive policy has brought us. Twenty years ago, permissive neutrality took us into a war, saddled us with a debt of twenty-three billions, and led to an economic depression which still fills the land with misery.

Persecution in Germany

REPORTS from Germany must be received with caution. As the Supreme Court of the United States remarked last week, when the press is fettered, the people also are fettered, and the press censorship in Germany is absolute. The people are unable to express their opinions publicly to one another, or even to know what is going on in other parts of the country, since the newspaper has been replaced by what are practically Government bulletins. Foreign correspondents send out their stories with the sword of expulsion ever hanging over their heads. Hence it is quite probable that the accounts of persecution by the insane Hitler Government of Catholic priests and Sisters err by understatement.

It would appear that Catholic schools and all Catholic institutions for the young are the chief objects of the

Government's attacks. That this should be the case is understandable. The Hitler regime is founded on the theory that man has no rights, but only concessions held by toleration of the state, and revocable by it at will. It must preserve its existence by teaching the young to accept this repulsive and anti-Christian theory. Unless it can set aside the rights of parents over the education of their children and control all institutions for the young, its doom is at hand.

Any Government which strives to destroy man's natural rights will find an implacable enemy in the Catholic Church. She has fought this battle for liberty ever since the day on which the Apostles proclaimed that we must obey God rather than man, and she will continue to fight for this liberty against all invasions. She is particularly quick to resent all encroachment upon parental rights, and upon her own rights, in education. The Hitler Government recognizes neither these nor any other human rights. In Germany, the state is not for man, but man is for the state. To that philosophy the Catholic Church will never assent.

Note and Comment

A Giant Passes

WHEN on January 23 last the Rev. Balthasar Feusi, S.J., went peacefully and happily to his eternal reward at Havre, Mont., the Church in the Northwest lost another of her spiritual giants. For more than forty years he had labored assiduously among the Gros Ventres and Assiniboine Indians, being at the time of his demise the oldest priest in the Great Falls diocese. For brief periods during his priestly life he had ministered also to the Klamath Indians in Oregon and the Colville Indians in Washington. Born in Switzerland in 1854 and entering the Society of Jesus at the age of nineteen, he came to the States in the early '80s and was ordained to the priesthood at Woodstock College, Md. From then until his death, his brilliant talents were consecrated entirely to making life happier and holier for the Redmen of the Northwest. Courageous and self-sacrificing, he never ceased his apostolate, and despite his eighty years continued celebrating two Masses every Sunday for his Indians and daily teaching their children the rudiments of Christianity in the little Mission school. It was recalled at his death that among his very many admirers were the famous Curry brothers, outlaws of the plains. They often attended his school entertainments "having tied their fleet-footed horses outside, and having their shooting irons within easy reach of their persons." Father Feusi knew why the Mission sheep escaped the constant depredations of the "stock rustlers." The Curry brothers in very decided language let it be known that the Mission cattle were not to be preyed upon. In his apostolic work he was often in danger on the boundless plain over which the road led to the Little Rockies. Blizzards frequently blew when the

mercury was forty below. Once, caught in one of them with his poor means of transportation crippled and exposed to freezing to death, with no dwelling within twenty miles of where he was, his senses almost crazed with the strain, he pushed grimly on through the blinding snow till his Indians found him in the morning: the incident cost him the frozen part of one foot. Father Feusi was truly an apostle keeping up the best Catholic missionary traditions and one of religion's supermen whose unostentatious but heroic life should be an inspiration to American youth with ideals and the ambition to do "great" things.

The Summer In Australia

WHILE we are absorbing shocks and thrills from the old fashioned New England winter, the folks "down under" are accumulating sun-tan and heat waves. In a recent message to the faithful of his Archdiocese, the Most Reverend James Duhig, Archbishop of Brisbane, gives excellent advice about the efficacy of prayer prior to undertaking a holiday journey and the beauty of proper deportment by the young of both sexes on bathing beaches or at resorts. The Most Reverend Archbishop makes a special appeal to Catholic girls to be conspicuous for modesty and decorum during the bathing season. Among the abuses against which he warns are "posing for press photographers on the beaches or appearing in the street in bathing costume." All must understand, he continues, "that no girl or woman in shorts or slacks, or any other form of male attire, will be allowed into the Church to assist at Mass or any religious function, or to be present at any social gathering under the patronage of the Church." In the bob-sled country it may be inferred that ski costumes would hardly qualify as feminine attire. No doubts the girls and young women who cherish the fine ideal proposed by His Excellency will enjoy the special protection of the Blessed Virgin and Her Divine Son. Spiritual and bodily evil are often averted by prayer and recollection.

German Refugees

EARNEST efforts are being made by the American Christian Committee for German Refugees (287 Fourth Avenue, New York City), to lighten the plight of the non-Jewish victims of Nazi intolerance in Germany. These include chiefly three categories: *non-Aryan Christians*, who have been deprived of citizenship and livelihood because of whole or partial Jewish descent; *political refugees*, forced to leave Germany because of their opinions; and *Aryan Christians*, Protestants and Catholics, who left because of the denial of freedom of conscience, less than 1,000 in number. Of the 5,350 non-Jewish refugees, at least 2,500 are in utter misery and threatened with destruction. Most of them are able-bodied men and women who have only one desire—to make an honest living for themselves and their families. It is estimated that a budget of \$400,000 for two years will make a substantial contribution towards liquidating the problem of the non-Jewish refugees, provided there is no

further influx. The committee that has been formed for this purpose is composed of Protestants and Catholics: Dr. S. Parkes Cadman, Chairman, Dr. Henry S. Leiper, Secretary; Michael Francis Doyle, Vice-Chairman; Henry L. Smithers, Treasurer; and Frank Ritchie, Executive Secretary. Among the Catholics represented on the committee are Rev. Gregory Feige, Rev. James M. Gillis, C.S.P., Rev. R. A. McGowan, Rev. Edward J. Walsh, C.M., Henry L. Caravati, Hon. Martin H. Carmody, Prof. Carlton J. H. Hayes, Dr. George N. Shuster, and Michael Williams. In view of the fact that the Jewish organizations have not only assumed full responsibility for their own co-religionists, but have also borne most of the burden for the non-Jewish refugees up to this time, the challenge is now to Catholics and Protestants alike.

School of Social Sciences

CATHOLIC interest in social sciences is demonstrated by the phenomenal number who registered in the "School of Social Sciences" now under way at St. Joseph's High School, Philadelphia; by the attendance at the Social Science Mondays at St. Louis University, and the demand for popular lectures everywhere. Opportunity for a practical, thoroughly Catholic course in the social sciences is now offered to the young men of New York and vicinity, by the opening on February 12, with the approval of His Eminence, the Cardinal Archbishop, of the "School of Social Sciences" at Xavier High School, 30 West Sixteenth Street, Manhattan. The purpose of the school is to orient young Catholic men on the burning questions of the day, and to provide them with requisite knowledge to meet the objections leveled against the Catholic point of view. The Faculty of the school are: George A. Brenner, A.M., J.S.D., Government; Brandon Byrne, A.M., History; Rev. John Corbett, S.J., Religion; Mrs. Ella B. Davis, Litt.D., English; Edward I. Fenlon Ph.D., Ethics; Francis P. Kilcoyne, A.M., Sociology; Godfrey P. Schmidt, A.B., LL.B., Economics. Each of these is a competent and experienced teacher in their respective lines. Special lectures will also be given by various authorities on particular subjects. President of the school is the Very Rev. J. Tracey Langan, S.J., Ph.D.; the Dean, the Rev. Francis A. O'Malley, S.J.; Advisor, the Rev. John LaFarge, S.J.; Organizer, Mrs. Ella B. Davis. The courses are gratis, save for a nominal fee at registration, and are held on two nights each week, open to both young and adult Catholic men.

Vulgate Declaration

"WHEN for a long time two countries have been part of the same government, and when one of these countries decides to break away and take its rightful place in the world as a separate nation, men and women everywhere will want to know why this has been done." That sentence is excellent English. A bit of the Ring Lardner manner about it, perhaps. But nevertheless a clear, forceful, emphatic sentence. It is a sample of the common man's language now being worked out by a

Columbia professor. It seems that there are millions of people who never read books on economics or sociology because they find the language incomprehensible. An adult-education group has persuaded Professor Bryson to find a way to make these difficult subjects clear to those masses of Americans who enjoy only an eighth-grade education. After many tests and experiments, the Professor and his associates offer a version of the Declaration of Independence. It is couched in such clear, simple language that we hope it may be imitated by the platform-writers of both political parties.

Parade Of Events

FOLLOWING announcement of the Republican and Democratic, other conventions engaged attention. . . . The sixteenth annual convention of the T. C. T. of W. (Tin Can Tourists of the World) opened in Florida. . . . The Hoboes of America will meet in May. . . . Invasion of hobo rights was charged as indigent, indignant transients were barred from California. Hobo spokesmen on the California border said: "It is our constitutional privilege to go around and around and come out here. If Al Smith can take a walk, so can we." Eight hundred thousand hoboes, representing the organized strength of the American hobo, led by the King of Hoboes, Jeff Davis, would show California the power of the hobo, it was said. . . . After considerable study, a Chicago psychologist estimated that one-third of the nation was daffy. The figure was too conservative, dissenting experts felt. . . . The end of the epoch when safe cracking was all work and no play seemed near. The more progressive safe robbers now carry radios to their work; merry melodies relieve the tedium of their task. . . . The practice of burglars' stealing burglar alarms was reported to be increasing. . . . New methods of creating domestic unpleasantness were constantly being developed. . . . An Ohio husband grew querulous each time his wife tapped him on the head with a poker. He complained also that he experienced difficulty in controlling his temper when she served him boiled automobile inner tubes for dinner. . . . The financial condition of the English Fascist party was improved when its leader was awarded damages of a half-cent in a slander suit. . . . Efforts to contact Napoleon and Bismarck by Negro spiritists were begun in New York. Thus far, neither gentleman had answered.

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Can Another Birth Control Bill Be Beaten?

MICHAEL COLLINS

WITH the open season for Federal birth-control legislation now in full cry, it is not inopportune to inquire into what possibilities the contraceptionists have of taking any important game. Of one thing we can be fairly certain: the hunt cannot always remain *in statu quo*. Either the contraceptionists will bag their quarry, or, very probably, they will eventually abandon the chase; for they are not likely to continue a gameless hunt forever, merely for the pleasure of pursuit. In fact, some observers are inclined to think we shall see the present status changed, and changed in a manner that Catholics can regard only as unfortunate.

For one thing the birth controllers, although they have never lacked in aggressive action these many years, seem now to be quickening their efforts. Simultaneous attacks on the traditional position (always labeled the "Catholic case") in such journals as the *Forum*, the *Nation*, and the *New Republic* seem hardly a mere accidental coincidence. And for another, the Congress seems to be growing more and more receptive of such proposals.

From the time when the memory of man runneth not to the contrary, it seems, House and Senate committees have been holding annual hearings on proposed birth-control bills. Yet two years ago was the first occasion in all that time that one of these bills ever reached the floor of either house—a signal victory for the neo-Mathusians! However, it did not "pass," as some writers favorable to the contraceptionist movement have stated. It was on the Senate unanimous-consent calendar and did get by without objection. But bills thus approved by unanimous consent are not final—do not "pass," that is—until forty-eight hours thereafter; and during that time any Senator is free to ask for their reconsideration by unanimous consent—which is precisely what was done by Senator McCarran. This procedure is not unusual; on the contrary it occurs frequently, inasmuch as no Senator can conveniently be on the floor all the time, or always identify each bill as it is called from the calendar. Nor does the fact that Senator McCarran was the only one who voiced objection to the bill mean that he was alone in his opposition to it; it is very likely that he was delegated to perform that by all the members of the opposition.

The significant thing, however, is that the bill did reach the floor. Significant but not, I should think, surprising. To all save those dwelling in ivory towers it must be obvious that well more than half the non-Catholics of this country, Protestants, Jews, and the "unchurched," as well as a too-large number of misled Catholics, approve artificial birth control. At least they approve its use in some cases, perhaps only in the cautious manner of the Lambeth Conference, or of the meeting of Episcopal Bishops in Atlantic City; but that is enough to pass the kind of bill that is usually introduced each year in the Senate and House of Representatives. And if this is the sentiment of

the majority of people in this country, why shouldn't that sentiment be reflected in Congress? This would seem to imply that the resistance to birth-control legislation, by Catholics and others, is futile; at least that it is inevitably a losing fight.

But, is this seeming conclusion actually the fact? I think not. Very likely most of the people who approve contraception do so in good faith, completely unaware of the character of the act. Oh, they know the mechanics of it all right, many of them not without revulsion. But they are quite deluded concerning its morality. Most of them know that their parents or grandparents considered it an "unnatural" practice. But relying on their new learning (thanks to Mrs. Sanger and the other leading contraceptionists), they now perceive that it is really no more unnatural than Johnnie's haircut, or Mary's permanent, or even the Pope's spectacles.

At least, so they think. And there, I believe, lies the only potential solution of the problem. If such well-intentioned people could be convinced that there is an essential distinction between the practice of contraception and such things as haircuts, permanent waves, and spectacles, and that it is a sex perversion, very likely they would soon come over to the side of the angels. If they could be shown that they cannot with any reasonable consistency approve birth control by use of contraceptives, and disapprove birth control by means of sex perversion, they would unquestionably be more likely to change their minds about the former than about the latter. For however much modern civilization has abandoned the Christian ideal, it is not yet far enough away from it to applaud degeneracy.

Of course it would have to be done intelligently. Merely to mouth the phrase, after Bernard Shaw, that contraception is "reciprocal masturbation," would be about as effective as saying that it is "murder of the unborn." Obviously a human being cannot be murdered before he comes into existence, and he cannot come into existence before the jointure of spermatozoa and ovum—which is precisely what is *prevented* by most methods of contraception. "Murder of the unborn," therefore, when applied to contraception, is simply an extravagant and inaccurate phrase; and "reciprocal masturbation" and "perversion" will seem likewise, I am afraid, unless carefully and painstakingly explained.

This method of meeting the case would have also another advantage. It would deprive our opponents of several of their favorite arguments. The most frequent charge made against us, and the most difficult to meet on the basis of our present strategy, is that Catholics are doing precisely what most of us belabored the Prohibitionists for doing, imposing a minority ethic on an unwilling majority.

And the latest argument used against us is that our approval of periodic continence strips us of every argu-

able defense. To say only that legalization of artificial birth control would be economically disastrous, or would lead to increasing sex laxity, is to be confronted by our approval of "The Rhythm" and "The Sterile Period in Family Life." For, they say, the evils of underpopulation and extra-marital sex relationships will be procured as readily by use of the sterile period as by use of contraceptives. Of course this charge is not altogether accurate. Periodic continence requires considerable restraint, enough, it would seem, to save us from underpopulation and from any great increase in sexual irregularities. In fact, such irregularities are, in their very nature, seldom to be limited only to appointed times, and to times not always conformable to the convenience of the parties. Yet it must be admitted that although our acceptance of periodic continence does not actually invalidate these two arguments, it will nevertheless probably weaken them in many minds, which means, if true, that our fight against contraceptive measures is foredoomed to failure, unless we revise our tactics.

If, without abandoning these arguments, we were to place greatest emphasis on our one fundamental argument—that of intrinsic morality—we should avoid all these difficulties. That is where the emphasis properly belongs, for these other considerations have never been more than supporting arguments. The Catholic Church is opposed to contraception, primarily, neither because it would bring about a decline in population nor because it would lead to greater sex immorality; but simply because it is itself contrary to the natural moral law.

To emphasize this argument would clarify the case for those who honestly think, because of the fact that we outlaw contraception and permit periodic continence, that we are guilty of double-dealing—as the writers in the *Nation* and *New Republic*—and would prevent the comparison of our cause with that of the Prohibitionists. For

if we could convince our critics that our reasons for regarding contraception as a vice are really reasonable, even though not compelling, they would see that we are bound in conscience to support legislation against it as much as we are to support legislation against other sex vices. They would, no doubt, respect us for it.

This likeness between contraception and other sex perversions should be almost obvious; at least it should become so on a moment's reflection. Thus, if one conceives the malice of masturbation to lie in the perversion of a natural faculty, that objection is seen to lie also against contraception. If he considers the evil of the former to be the employment of a function having a social end to which man as an individual is subordinated, while at the same time frustrating that social end, that objection, too, is equally applicable to contraception. In fact, whichever argument one chooses lies with equal force against the whole catalogue of sexual perversions. So that, if one is to select out for approval any one of them, he is logically estopped from condemning any of the others. To approve contraception is inferentially, even though unconsciously, to approve all these other hideous and even nameless vices.

Periodic continence, on the other hand, is a much different thing. It cannot be considered a perverted use of the faculty since it is obvious that it is a perfectly normal use of it; and it is also clear that in using it man does not himself frustrate the sex faculty's social end, but leaves that end entirely to nature.

That this understanding of contraception and periodic continence is not widespread is unquestionable. If it were, there would undoubtedly be far fewer Christians subscribing to the tenets of the contraceptive credo. And this being so, it is our positive duty, as members of the Mystical Body of Christ, to give at least our well-intentioned friends an opportunity of grasping it. Let us not shirk that duty.

Catholicism and Interracial Relations

JOHN J. GRIFFIN

CATHOLICISM as an integral explanation and way of life constitutes by its very character the greatest existent force in favor of harmonious interracial relations.

Untrammelled by pseudo-scientific hypotheses regarding humanity as evolving from inorganic or inanimate matter, the Catholic Church believes in the community of human creation. She teaches the unity and solidarity of the human race, accepting the literal interpretation of Genesis in the Old Testament which reveals the common fatherhood of Adam, sole progenitor of the entire human race. The Catholic conception even in the natural order is of man, endowed with intelligence and free will, set over all creation as a high priest in whom all natural phenomena are synthesized in a higher unity directed to the glorification of the Provident Creator. Despising all theories of man involved in cosmic processes, Catholic ideology considers the cosmological order in all its perfection as a

sacramental medium providentially ordained to facilitate man's quest for enduring happiness.

Further, Catholic philosophy maintains, man by his very nature, possesses inherently certain imprescriptible rights which no political sovereignty, economic order, or social system has the right to undermine or infringe. It may not be improper by way of illustration to recall that it is now a well established fact that the guarantee of liberties enshrined in the Constitution of the United States derives from the doctrines advanced by Catholic Scholastic philosophers. The principles of religious liberty, of the right of private property, of the sanctity of the home, of parental control of education, of the sacredness of the human person—all these have been traditionally cherished and advocated by Catholic philosophy as the inalienable rights of all men, regardless of racial, social, political, or economic category. This Catholic doctrine of the solidarity of the human race and of the inalienable rights

and fundamental equality of all men according to natural creation, furnishes a granitic foundation for enduring racial cooperation.

The unity of humanity postulated both on Catholic dogma and philosophy is substantiated by the Catholic theology of the Redemption. Contrary to the predestination theory of Luther and Calvin, the predilection of Oriental religions, and the determinism of various theological schools, the Catholic Church teaches with infallible authority that Jesus Christ died for the salvation of all men. Catholicism confesses not only a primary community of men by nature but, more, a supernatural solidarity of humanity by virtue of the Redemptive Act of our Common Redeemer, Jesus Christ.

By virtue of the Hypostatic Union the Son of God, the Eternal Word, assumed a humanity which was to be the instrumental cause of the Redemption, not of any portion of fallen mankind, but of the entire human race, heirs in common of the effects of the original sin of Adam, the father of the human race. Moreover, the Church sees in the daily oblation and immolation of the Holy Sacrifice of the Mass the universal Redemption of mankind re-consummated in a mystical manner.

Throughout His entire earthly life, Christ repeatedly emphasized the universal character of His mission of Redemption. Although His own apostolic labors were to be confined to one small territory, He made it clear from the very beginning that, in the words of the beloved Evangelist, He is "the light that enlighteneth every man that cometh into the world." Christ describes Himself as "the way, the truth, and the life." His *magisterium* or teaching office, His *sacerdotium* or Eternal Priesthood, and His Sovereign Kingship, extended to and embraced all mankind. Infinitude of Divine Life, Divine Truth, and Divine Love could not be provincial in scope but must in truth envelop all the children of men. At His birth in Bethlehem Christ's first worshippers included not only the local shepherds but the Wise Men from the distant East—a clear indication that His message transcended all climatic and racial barriers. The angels sang not "peace in Jerusalem to the Israelites" but "peace on earth to men of good will." Contrary to nationalism, we know that the drama of Bethlehem, adumbrating the mystery of the Cross, demonstrated that "he came unto his own and his own received him not." And as diverse races worshipped Him in the Cave, the superscription on the Cross, written in three languages, likewise indicated the universality of His Redemptive vocation.

A major part of Christ's valedictory address at the Last Supper was devoted to a prayer to His Eternal Father that the members of the Church which He founded, the nucleus of which was there in the Cenacle in the form of the Apostolic College, "might be one, as I, Father, in thee and thou in me art together as one." Recent re-emergence in Catholic consciousness of the apostolic doctrine of the Mystical Body of Christ has once more brought into deserved prominence the solidarity of the human race not only in Creation and in Redemption but also in Sanctification. The Mystical Body of Christ is the community of

the redeemed in grace, it is the supra-natural family, the bond of relationship in which is the consanguinity of the Precious Blood, the vital principle of which is sacred love flowing from the Heart of Jesus Christ through the hearts of all His brethren. The Mystical Body is the corporate organism of Divine Adoptive Filiation, the soul of which is the Holy Spirit of Love. "To all that believed in his name to them he gave the power to become the sons of God." "He was the first-born amongst many brethren." "I will send you a Paraclete, the Spirit of Truth, who will teach you all truth, and will remain with you forever." In such clear language does the Scripture confine this conception.

In His constitution of the Church Christ enjoined His Apostles: "Go teach you *all* nations." Not this nation, but all nations without thought of racial discrimination or class distinction. "Other sheep I have who are not of this fold them also must I bring." Christ extended His *sacerdotium*, *magisterium*, and royal authority to His Mystical Personality, the Church, not for the exclusive benefit of any predilect race but for all humanity. The sacramental economy with which Christ endued His Church was instituted to expedite for all human souls of good will, the beatific satiety of the Vision of God for which alone they were created.

Every one of the four great distinguishing endowments of the Catholic Church make for stable, peaceful, and solidifying interracial relations. The four supreme qualifications of the Church are: unity, sanctity, catholicity, and apostolicity.

The Church is one body under one Supreme Head, with one dogmatic creed for *all*, one moral law for *all*, "One Lord, one Baptism, one God and Father of all." In the words of St. Paul, the Apostle of Unity, "we are all one who partake of one bread." The unity of the Church supersedes all external differences and finds its absolute basis in the ontological solidarity of souls redeemed by the Infinite Love of the Universal Redeemer.

The Sanctity which inheres in the Church as a Divine Institution and as the Mother of Saints recognizes no divergences based on such superficialities as the pigment of the skin, or even on such transient profundities as cultural, social, or intellectual variety. Sanctity is not based on anthropological genealogy or ethnology, the measure of sanctity is the degree of perfection with which are fulfilled the first and second commandments of love.

The very distinctive title of the Church, Catholic, is the key to her fundamentally ecumenical character. The Church as the mystical extension of the Word Incarnate is all-embracing. Her mission is to apply the redeeming Blood of Christ to every human soul parched and famished for Divine companionship. The Catholicity of the Church includes body and soul, humanity and Divinity, time and eternity.

Finally, the apostolic nature of the Church is determined toward that supracultural unity envisioned in the conception of "one flock and one shepherd." A very casual glimpse at the pioneering travels of the Apostles will suffice to indicate that from its very origin the Church set no

limits, racial or otherwise, to her holy love. St. Peter's mission carried him from Bethsadia to Antioch and to Rome. St. John traveled from Jerusalem to Ephesus and exile on the isle of Patmos. St. Thomas labored in Persia, Medea, and Parthia, and was finally martyred in India. St. Andrew of Capharnaum planted the Faith in Scythia and Greece. St. Philip also preached in Scythia and was crucified in Phrygia. St. Jude preached the Gospel in Mesopotamia and Persia. The evangelical work of St. James reached from Samaria to Spain. Damascus, Tarsus, Arabia, Syria, Jerusalem, Spain, Crete, Ephesus, Cyprus Tyre, Macedonia, Rhodes, Galatia, Phrygia, Central Asia, Caesarea, Pamphylia, Rome, all these and countless other places are associated with the name of St. Paul, the great apostle of the Gentiles.

In the ultimate analysis only the spirit of Catholicism, which is the spirit of charity, can reconstruct the social order, banish racial antagonism and chauvinistic nationalism, and effectuate that unity of mankind which is the only

key to true progress and civilization. Pope Pius XI, who has done so much to perfect interracial relations by his development of the missions, building up of a native clergy, foundation of Oriental institutions, establishment of contemplative religious houses on the far-flung missionary horizons, as also and particularly by his encouragement of the Negro apostolate, and in several other ways voices a solemn and much neglected truth when he writes in his Encyclical *Quadragesimo Anno*: "Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ and everyone members one of another.'"

Social justice for the black man and the yellow man and the white man will come only when the spirit of Christly Charity suffuses human hearts, rooting out personal, social, national, and cultural selfishness.

The First Crozier in Ethiopia

EDYTHE HELEN BROWNE

IT took a war to dig St. Frumentius out of obscurity. Until Ethiopian whiteshirts began to beat their primitive war drums on the Simen mountain tops, and Italian blackshirts began greasing machine guns outside rush huts in Gondar, most Catholics left Africa to the worries of the foreign missions. The captive Saint, Frumentius, Ethiopia's Christianizer and first Bishop, has a Feast Day on October 27, but St. Jude, honored on the 28th, with his popular novena possessing all hearts, has outshone the patron of Ethiopia.

Frumentius deserves his halo. He was sower of the seed of Faith in Ethiopia when that country was grossly pagan, the Eastern St. Patrick, captive in a foreign land, bringing Christianity to its kings. Vicariates Apostolic in Ethiopia—Vincentians, Capuchins, French Lazarists, and St. Vincent de Paul Sisters, weaning souls from paganism and healing souls in heresy—are fruits of the work of Frumentius.

When dispatches describe skirmishes in the Ogaden area around Gorahai, which, with the funnel-shaped Eritrea, numbering a Catholic majority, borders on the boundaries of dispute, Catholics are alert because the section is hived with mission chapels. While fighting in Gorahai stimulates interest in mission centers, ripping guns and threatening canvas wings over Aksum and the environs of Adowa in northern Ethiopia renews acquaintance with Frumentius.

It was in Aksum, the "Holy City," known in his barbaric day as Axuma and later as Accum, that Frumentius stood, a lad in ragged tunic, before the dark-bearded Ethiopian King to learn his fate; and later, as far as the environs of Adowa, his fame as preacher and miracle healer carried. History is indebted to the fourth-century Saint, for Ethiopia emerged after Christian baptism from a dark spot on a dark continent to an illumined, convert

land of rare promise. Its conversion to Christianity is the first indisputable chapter in its history; all preceding events are derailed, a bit askew, uncertain.

Before Frumentius steps upon the scene ancient findings in the names Ethiopia and Abyssinia are interesting. Even among Semitic scholars the names challenge precise definition. The liver-colored patch on modern maps called Ethiopia was another name for the ancient Abyssinian empire. In 970 B. C. Herodotus mentions Ethiopian territory as extending to middle African jungles, suggesting the proportions of an empire. To less reputed Greeks Ethiopia meant not a land of geographical boundaries but of color, of black-skinned inhabitants. Native Ethiopians today retain the ancient name Ethiopia; their tented neighbors, the Arabs, are responsible for the counter name, Abyssinia, from the Hebrew *habesh*, meaning "mixed crowd," from being nearest spectators to the influx of varied races into the black land drained by the Blue Nile and the commingling thereof. For some etymologists *habesh* means Habesch, probable son of Chus who was the son of Cham, one of Noah's sons and propagator of the human family. Today Abyssinia is the heart of modern Ethiopia and the fastness of its Kings. According to the philosopher-traveler Metrodorus, Ethiopia in Frumentius' day was known as Farther India.

This same sage, Metrodorus, introduces Frumentius. When Metrodorus returned from wandering through Persia and India he emptied pouches of diamonds, rubies, and ivories into the hands of Emperor Constantine, explaining that Sapor, King of Persia, had seized the most precious bits. A traveler's tale inspires. In 316 Frumentius' uncle, Meropius, a philosopher of Tyre, hearing of the picturesque travels of Metrodorus, resolved to lead his own expedition into Arabia in quest of gold and pearly treasure. On this journey he took his two young nephews,

Frumentius and Edesius, brothers. After months of exploration by cruise and caravan, the returning party loitered at an Eastern port for provisions; but with the loading of bananas onto the ship came flocks of whooping natives of Ethiopia. By barbarian swords the heads of crew and passengers were sent swimming into the Red Sea. None escaped except the two boys, found together after the massacre reading their wax primers under a fig tree.

When the captive youths were carried on the bare, bronzed shoulders of slaves to Axuma (Aksum), capital of Ethiopia, into the King's presence, that monarch, touched by their beauty and bearing, commanded they be domiciled in his palace and their education provided by the best tutors. When the brothers grew up the King made Edesius, of graceful gestures, his cup-bearer, and Frumentius, the elder, Treasurer and Secretary of State, and as such the future Saint became custodian of public documents and accounts. Though still vassals of the King, Edesius and Frumentius lived in splendor in the city that today is a mere eruption of mud huts on starving pastures, a mere shell of a village some ten miles from Adula, strategic point in the present conflict, with scattered monoliths scarred with inscriptions telling of palmier days of the city, probably the oldest in Ethiopia. Aksum in the fourth century, a trading outlet for African merchants, mart for ivories, leathers, gold, and aromatics, was a vertical city of obelisks and giant funerary shafts. Butts of inscribed stones among its ruins hint of palaces, peacock thrones, and magnificent pavings and vaults.

Upon his deathbed the King granted Edesius and Frumentius their freedom. The Queen, perturbed at the prospect of wielding the scepter alone until her son and heir should reign, begged the King's two favorites to remain. Despite plans born of their freedom to return to their birthplace, the island city of Tyre, the young men remained. For the next few years Edesius' pursuits in Aksum are unknown; but the glorious career of Frumentius, with love of his Faith nerving him to promote Christ's cause in Ethiopia, is a matter of history. He cultivated friendships between trading Christian merchants and Ethiopians, insured a steady stream of Christian trade by making concessions in all negotiations, influenced Christian dealers to reside in Ethiopia by granting them exemptions and privileges, and by a model, inspiring personal life subtly commended Christ's religion to the already receptive hearts of the infidels.

The accession of Aizan, the royal son come of age, occasioned the resignation of Frumentius from governing office. Edesius returned to Tyre and was ordained a priest. Frumentius journeyed across Egypt to the marbled city of Alexandria and presented himself before its scholarly Archbishop, Athanasius, composer of the Creed that perpetuates his name; for Frumentius was desperately set upon the conversion of Ethiopia. Eloquent he described the cordiality of its people toward the Christian religion to the kindly disposed Archbishop, urging him to send some energetic Christianizer, some diplomatic leader of souls to Ethiopia. Immediately Athanasius assembled a

council of Bishops to decide who to send to evangelize this promising land. By unanimous vote the Council selected Frumentius himself. In Alexandria he was vested in canonicals with crozier and miter of Bishop of Ethiopia, that country's first shepherd, and soon departed for his pastorate.

In Axuma, where now ruled King Aizan and his brother, Sazan, now also resided the newly elected Bishop. By pen, tongue, and touch Frumentius engaged in the strenuous work of preparing alien souls for baptism. To his pen is attributed the first Ethiopian translation of the New Testament. Great tides of conversions resulted from his discourses, homilies, and practical explanations of Christianity. The most skeptical were awed into conviction by the miracles he performed. Under his direction many churches were erected. His earliest and most fervid converts were his sovereigns, King Aizan and his brother.

While Frumentius was turning Ethiopia into a Christian garden, Arius, presbyter of Alexandria, was infesting Christianity elsewhere with the heresy denying the substantial nature of the persons of the Holy Trinity. Arius hated Athanasius; because Frumentius was sponsored by Athanasius the Arian Emperor Constantius grew jealous of Frumentius' power in Ethiopia, of his spiritual influence over its convert Kings. He accordingly dictated a peremptory letter to the brothers bidding them renounce Frumentius, dispose of him by the gory hands of George, violator of the See of Alexandria, and receive the Arian Bishop, Theophilus. The outcome of the Emperor's envious designs was the despatch of his letter by Aizan to Athanasius, the insertion of it in the latter's communications to Constantius, and the uninterrupted guardianship of Frumentius over his flock. As to the Saint's subsequent labors, history is silent. Upon the simple, solemn note of his death, "about 383," his notable career closes. Ethiopians give a Semitic twist to his sibilant Latin name, calling him "Fremonat." The Latin Church celebrates his feast on October 27; the Greek Church on November 30.

A survey of the fortunes and misfortunes of Christianity in Ethiopia through the centuries is due St. Frumentius, first bearer of the Faith to its shores. At his death the adopted religion was still a tender growth. The Saint's successors followed dutifully in his footsteps but gradually their ranks were not only depleted but encumbered by meddlesome Syrian monks. Whether these monastics or later groups introduced the heresy of Eutyches, monk of the Eastern Church who granted Christ only the Divine Nature and whose follower, Dioscorus, of Alexandria, was the specific destroyer of the Faith in Ethiopia, is uncertain; but Eutychianism so corrupted Frumentius' work that in 451 an Aecumenical Council met at Chalcedon condemning the heresy. For a stricken spell of ten centuries Christianity lay dormant while heresy and paganism predominated in Ethiopia with the vigorous teachings of Frumentius only tepidly held among an indifferent few.

In 1507 the Negus (King of Ethiopia), through an Armenian representative, asked the King of Portugal for help against the retaliative Turks. Thirteen years later

a formidable relief fleet appeared in the Red Sea and the Portuguese Ambassador and his suite stepped ashore and then journeyed to Ethiopia. A distinguished member of that Embassy was a Catholic priest, Father Francisco Alvarez, to whom history is indebted for the earliest and most graphic description of sixteenth-century Ethiopia. By 1540 Ethiopia had a Catholic primate, the impetuous Portuguese, Bermudez, one of those remaining after the Embassy had retired. Bermudez, with more religious ardor than diplomacy, quarreled with the Negus and was banished.

In 1600 Father Francisco Paez, a Spanish Jesuit, opened the Jesuit reign in Ethiopia. By order of Gregory XIII a few Jesuits had preceded him to the town of Fremona; but his presence and initiative imbued the little band anew with missionary zeal. Father Paez revived the day of Frumentius when kings were converts to Christianity. Among those reclaimed from heresy was Emperor Zadenghel, killed in 1604 for defending the Faith, and his successor Negus Susnejos, surnamed Sultan-Saghed, who died, baptized, in 1632. Father Paez's industry was responsible for the building of many churches, highways, and public edifices throughout the country. During the period in which the Jesuits labored there, several members of the Order were ordained Latin Patriarchs of Ethiopia.

After Paez's death in 1622 the Jesuits suffered persecution under Emperor Basilides Sultan-Saghed, son and successor of the Christianized Susnejos and a rabid Eutychian; after the edict of banishment in 1636 of all Portuguese and all Catholic missionaries Basilides perpetrated venomous cruelties upon brave missionaries who dared to remain. In the eighteenth and nineteenth centuries Capuchins labored in Ethiopia; the present Vicar Apostolic, the Most Rev. André Jarosseau, has been engaged in zealous missionary activities during the extraordinary stretch of fifty-three years.

The Holy See has established two Vicariates Apostolic in Ethiopia; The Vicariate of Abyssinia, founded 1839 by Venerable Justin de Jacobis, an Italian Lazarist, and now conducted by French Lazarists and Vincentians; the Vicariate of Galla, founded 1846 by Cardinal Massaja; and the Prefecture of Southern Kaffa under the Consulata of Turin, founded in 1913, conducted by Italian missionaries. During the present war the most perilous mission is Kaffa, the coffee district in southwestern Ethiopia. However, missionaries, deeming the procure in Addis Ababa even more subject to war disturbances, have removed to Kaffa. Haile Selassie I, present King of Ethiopia, whose name means "Force of Trinity," is said to have been educated by Catholic missionaries, and although not professing Catholicism is understood to be very amiably disposed towards it.

War has acquainted the world more intimately with affairs and personages in Ethiopia. Let us hope that St. Frumentius and his early labors will be among the historic figures newly recognized, and that his spiritual influence may be spread not only over the country that he evangelized but through all the so-called Dark Continent.

Gyps and Gyppers

FLOYD ANDERSON

THE doorbell had just been rung, rung almost timidly. When I opened the door, a young fellow stood on the step, politely, his cap in his hand.

"I'm one of your neighbors," he said. "My dad lives just across the street in that apartment building," he added, indicating the building with a wave of his hand. "I've got a chance to get a scholarship, and I wonder if you would help me. It won't cost you anything," he said, forstalling a quick refusal.

"I've always wanted to be an aviator, and I can get a scholarship down at the flying field if I get a certain number of people to sign up for a magazine. You don't have to subscribe for it—they'll send it to you free. But I've just got to get your signature, so they will know that you are interested in getting the magazine. But you don't have to pay any subscription price at all."

"I won't have to pay *anything*?" I asked. An apparently something-for-nothing scheme is not an entirely new one, and it usually results in costing something.

"Well, you just have to pay the postage for the magazine," he admitted. "Of course, since they send you the magazine free, you couldn't expect them to pay that."

I took the blank that he wanted me to sign. When I read it, I discovered that the subscription price of the magazine would be ingenuously collected by the subterfuge of "postage." Mr. Farley's post office wouldn't get much of that postage! Most of it would go into the subscription agency's and the magazine company's pockets.

That was another scheme of getting subscriptions to a magazine, trading on your neighborly sympathy and desire to aid a young fellow anxious to get along. And that young fellow got along, too, a little put out at my unwillingness to receive the magazine "absolutely free."

That these intentions to deceive, these plans to defraud, are not new, that they move across the country and even across the ocean, is shown by the following little story.

The scene is Vienna in Austria, thirty years or more ago. An advertisement is placed in one of the papers. A woman has lost her husband; there were just the two of them, and now she is going back to her people in the country. Shortly before his death they had purchased a lot of new furniture. She must sell it quickly, and would part with it at a bargain price.

Soon a buyer appears at the apartment and looks at the furniture. He is not too critical because the widow is obviously grief-stricken; he does not wish to increase her sorrow by bothering her longer than necessary. The furniture is new and shiny, and soon he has paid the mourning-clad widow the amount she asks, and which seems to give him an excellent bargain. The furniture is his, and the widow is free to go back to her people in the country.

But she does not go. Next week another ad appears in a newspaper, with a new address, and the same dark-clad widow is again selling, tearfully and mournfully, but nevertheless successfully, her furniture.

That is the "stuffed flat" in operation. As it was in

Vienna years ago, so it is in America today. Unscrupulous furniture dealers rent a flat or apartment somewhere, stuff it with poor furniture which has a good superficial appearance, and wait for the unwise and unwary buyer. It worked successfully in Vienna thirty years ago; it works as successfully in America today.

The fur-coat racket works along the same line. In the personal notices in your newspaper, or among the want ads, you may read that someone "must sacrifice fur coat, excellent condition," and an address or telephone number is given.

A friend of mine had an experience with one of these. She is a large woman, and she thought, if it were an opportunity to get a good coat cheaply, that she might buy it. And so she telephoned.

There was something about the voice at the other end of the telephone that aroused her suspicion and distrust. So she laid a trap for the saleswoman. "I wear a rather large size," she said. "I wonder if your coat is large enough for me."

The saleswoman assured her that it was, and tried to learn what the size was. But my friend would not take the baited hook. Finally, in desperation, the saleswoman said, "My coat is size 44, and I'm sure you'll like it."

"Oh, but that is too small for me. I'm so sorry. . . ."

"Did I say 44?" asked the saleswoman. "I meant to say 48."

"Even a 48 would be too small. I take a size 52."

"A 52? Just a minute now. I think that my sister wants to sell her coat, and it may be a 52. Just a minute and I'll make sure." And, sure enough, it was a 52.

The scheme is used by some disreputable fur dealers to sell their coats, and it is surprisingly successful. The reason is obvious. When a woman buys a fur coat that is apparently sold at a sacrifice, she is less careful in examining it than she would be in a store—and often she does not have the necessary knowledge to appraise its value intelligently. After a certain length of time, the fur-selling agency in the apartment is closed; the sales people move to another address and another telephone number, so that disappointed, cheated buyers may not come back and cause trouble.

Fur dealers can thus dispose of coats that they could not sell for the same price in their stores, and they have no fear of trouble resulting from these sales.

Another variation of this scheme takes place in the streets of New York City. A truck, with some fur company's name on the side, pulls up alongside a lone pedestrian, preferably a well dressed man with that ready-cash look, and, if distinction is possible, one from out of town. A conversation like this ensues: "Say, buddy, c'mere a minute!"

The pedestrian steps over to the truck, and a low-voiced lure is offered: "Buddy, how'd you like to buy a swell fur coat cheap? Say for the missis or yore girl? Whaddya say?"

"What do you mean?"

"It's like this. We just went around to collect the last payment on a fur coat. But they couldn't pay it. So we

took the coat. But you look like a good guy—and maybe you can save some dough and we might make a little. Take a look at this coat—" and the coat is hauled out for inspection—"Don't you think that's worth a hundred dollars? Look at the swell fur on that—it's a \$300 coat. But they couldn't make the payment and so back to the store it goes.

"But you give us fifty dollars, and the coat's yours. It's a swell bargain, buddy. You'll never get another like that."

And, if the coat is purchased, the truckman is right—he'll never get another like that. At a generous valuation it may be worth \$35; the fur, which may be called any one of a dozen "genuine" variations, is some mangy piece of worthless material.

But do not think that individuals or small companies are alone concerned in this business of separating the unwary from their money. There are others.

One seems to be what might be called the cemetery racket. A huge plot of land is bought by promoters, divided and sub-divided into cemetery lots, blueprints and "developments" drawn, and the quest is on. Sometimes a stock company is organized and shares sold, with death statistics (supplied exclusively by the promoters) furnished. All the usual high-pressure methods are used—the free-ride-and-lunch method, where susceptible elderly ladies are deluged with blueprints, charts, statistics, and voluble salesmen who get that signature on the dotted line. And then, when the shares have been sold and perhaps a few cheap improvements made to make the venture look real, the property is abandoned, and the promoters skip to another locality to do the trick again, leaving behind them depleted pocketbooks and worthless stocks or land.

Another method is sometimes practised on small but anxious-to-thrive communities. A man representing a manufacturing company will visit the town and investigate the possibility of locating a large business there. He will discuss the matter with the Chamber of Commerce and various civic organizations, and finally he will meet the Mayor and other city officials.

After much talking, the final result is that the company will locate their plant in that community, promising to employ 50 or 100 or 500 men and women—if certain concessions are given to them. They demand cessation of taxes for a number of years; they will want land, perhaps, donated for their use; they may even succeed in having an abandoned factory building donated for their use. And so on.

The company will move in and start their business. It will flourish. Partly subsidized by the city and civic organizations, paying sweat-shop wages to their employes, operating expenses will be small, and it will not be difficult to make profits that way.

After some months of this, there will be complaints by the workers. Perhaps the civic organizations will protest to the head of the company. His answer will be curt and definite. If the city does not like their methods of operation, it's just too bad. The company doesn't intend to pay wages higher than they are; if the civic organizations con-

tinue their protests, it will move to another city. There are plenty of cities and towns, the manager retorts, that are willing and anxious to have them locate in their community and give work to their jobless citizens, and which will give substantial concessions to that end.

Education

The College Fit for Catholics

PAUL L. BLAKELY, S. J.

IN an address at Lafayette College on February 9, Dr. Dixon Ryan Fox, President of Union College, said that the professor or the student in the modern non-Catholic college in these United States "who is notably pious is the exception, somewhat embarrassed by a prevalent suspicion of enfeebled intellect." The picture of this modern college which comes from Dr. Fox's skilled brush is one with which sad experience has made us familiar. We have grown used to it. But it would have horrified those grim Puritans who thought that nothing but the dedication "For Christ and the Church" could express the purpose of the college which they had built at Cambridge, as well as their milder descendants who founded Yale for the purpose of nurturing a godly race of clergymen.

Assuredly, secularism now holds the field in what we fondly style "higher education" in the United States. Of course, if Pius XI is right, this higher education is not education at all, any more than German silver is silver, since it "is not wholly directed to man's last end." Harvard, Yale, Princeton, Dartmouth, William and Mary, Columbia, and all the schools, higher or lower, founded by our colonial ancestors bore witness to the truth that education "consists essentially in preparing man for what he must be, and for what he must do, here below, in order to attain the sublime end for which he was created." (Encyclical of Pius XI, "The Christian Education of Youth.") In defending this principle, they were at one with the Catholic spirit which for ages had created in every country in Europe schools and colleges to teach men to walk in the paths of true wisdom. So generally was this principle accepted that in his "Farewell Address," Washington could, without exciting comment, bid his countrymen found "institutions for the general diffusion of knowledge" as an ordinary means of promoting religion and morality.

Today the pendulum has touched the opposite extreme of the arc. Our colleges and universities accept without reserve the secularistic philosophy which has driven the teaching of religion, and of all moral codes founded upon religion, from the American public school. In religion they profess "neutrality," but, as Pius XI has observed in his Encyclical on Education "neutrality" is in itself "contrary to the fundamental principles of education." Furthermore, this alleged "neutrality" does not remain neutral. It cannot "exist in practice," teaches Pius XI, but "is bound to become irreligious."

And that moving is not a difficult task. Witness the sweat-shoppers in New England, who moved out of a town between two days, leaving behind them unpaid workers, unpaid rent, and other bills, having manufactured their products at practically no cost.

"Irreligious" describes with precision the schools, kindergarten or university, which profess "neutrality." We do not need the word of Pius XI to confirm our perception of the very atmosphere of these institutions. It is not neutral. It is "irreligious." Despite original intentions, it cannot remain neutral. "It is bound to become irreligious."

Such a school, assuredly, is not a fit place for the Catholic student. It is not a fit place for any student, since all men are bound to recognize the authority of Almighty God. For the secular school is not merely defective. It is essentially wrong. It is not only an unfit place for God's Catholic children, but an unfit place for all God's children.

What the Catholic Church desires for the Catholic student—to restrict the matter for the moment to the college student—is set forth clearly and authoritatively in the Encyclical on Catholic Education. The college which to secular instruction adds or permits some instruction in religion does not meet her demands. That addition, or toleration, "does not bring it into accord with the rights of the Church, and of the Christian family, or make it a fit place for Catholic students."

To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only elementary, but the intermediate and the higher institutions of learning as well.

The Pontiff then quotes from the Encyclical *Milantis Ecclesiae* (August 1, 1897) of Leo XIII.

It is necessary not only that religious instruction be given the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any only the elementary, but the intermediate and the higher institutions of learning as well. (Italics inserted.)

When these principles are rejected, we have the American college, in which, as Dr. Fox said, the professor or the student who is notably pious is regarded as intellectually weak. We also have, as Dr. Fox did not point out, the institution in which it is unneutral to promote religion, but perfectly neutral to try to tear it down.

In some American colleges, according to Dr. Fox, "religion, in general, has administrative support, and the forms are officially observed," but this formal support

apparently has little influence on the students. Even where daily religious exercises are maintained, the results, said Dr. Fox, are not "impressive." At Harvard, Yale, and Columbia, to cite the examples which he gives, "thirty out of the huge student body is thought a gratifying number." But even were these brief exercises attended by all the students, could their influence turn back the flood of indifferentism and of actual attacks upon religion which daily pours forth from a hundred classrooms in the university?

The long and short of the case is that the student *must* attend his classes. These are important. He is at liberty to reduce his attendance at religious exercises to a minimum, or to drop them altogether. For they are not, in the scheme of secularism, important.

But what of the Catholic student at these universities? I answer that question in the words of the Archbishop of Baltimore, who in an address to the District of Columbia Federated Alumnae, said:

There are great numbers of Catholic men and women attending purely secular universities. For their care has grown up a system which would add to secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these institutions of learning has been so great an influence upon our own priests attending that even they have been contaminated. I sound a warning against this plan. I consider it disloyal to the mind of the Church. I consider it destructive of our whole educational work of three centuries. I find the plan opposed to the mind of the Church, dangerous to the Faith, and dangerous to the minds and morals of youth. [March 8, 1926.]

It is perfectly true that under certain conditions, the validity of which must be adjudged by ecclesiastical authority, attendance at these institutions may be tolerated. But "the atmosphere of secularism" which has grown even more fetid in this last decade, still remains a danger. Those who rush into it cannot escape its contagion.

Sociology

Distributism

A. G. BRICKEL, S.J.

A SHORT while before the World War, to be precise, in 1912, the greatest living Catholic writer, Hilaire Belloc, wrote a small book called "The Servile State." I think Belloc may be called the greatest Catholic writer, because greatness is measured in a man's ability to think himself out beyond the catchwords, platitudes, and half-solutions of his time and see things *sub specie aeternitatis*. Belloc saw the essential realities which we at present face. He saw the return in modern life of the slave state, when others were babbling of liberty, democracy, equality, universal education, and the rest. His solution for our modern discontents was not based on an analysis of currency and money problems, for that, too, is a surface problem. This is proved by the fact that simpler societies lived by barter, or at least without the complications of modern banking.

What is the solution as Belloc has set it forth in "The Servile State," the *New Witness*, the almost contemporary issues of *G. K.'s Weekly* and the *American Review*? It

is simply this. We must try to restore ownership. More men from being renters, transients, a mere uprooted chaos, must become by some process, owners of houses, cooperatives in small business, possessors of small farms. Distributism is the clumsy word for it. That such a hopelessly long word has to be coined, is proof enough that ownership which ought to be normal in a well regulated society has in our society become abnormal. As Chesterton says in the miscellany recently published as "G.K.'s":

The truth is this; and it is extremely, even excruciatingly simple. Either private property is good for Man, or it is bad for Man. If it is bad, let us all immediately become honest and courageous Communists; and be glad to have joined the movement while the support of it calls for some little courage and honesty. But if it is good for Man, it is good for Everyman. Of its own nature, private property is a private good for the private citizen; or else it is less than nothing, for it is not even itself.

Chesterton then goes on to show how capitalism, the possession by a privileged few of vast resources, is a sort of Aristotelian *meson* between Communism which denies private property and Distributism which asserts it. Belloc puts the case still more succinctly in the title page of "The Servile State." He says: "If we do not restore the Institution of Property we cannot escape restoring the Institution of Slavery; there is no third course."

Belloc proves that both slavery and Communism give security and sufficiency in material goods. His argument is, however, weakened in that there was no large scale example of historical Communism when he wrote "The Servile State." Russian Communism has somewhat weakened Belloc's *a priori* contention that Communism would necessarily give security and sufficiency. But there is no doubt that capitalism in these later years has failed to give what slavery gave, and what Communism is in a fair way to give: security and sufficiency. Belloc proves his case about slavery and Communism by economic arguments. If he had ventured into the larger field of the philosophy of history, he would see that he must be correct.

For the history of the last 2,000 years is this. The Catholic Church found the world reposing on slavery: it left the world with freedom of the medieval self-determined university, the free city, the free farmer, the free man. Capitalism, the social poison generated by the so-called Reformation, has spent its time stealing away the old, high, popular education from the people, stealing away their economic security and herding them into armies to protect not human rights but the money bags of certain very rich and anonymous miscreants.

The truth is simply this. History shows a close sequence existing between liberty and the Catholic Church. Where the Church fails, where its power is nullified, men oppress their fellowmen with impunity. The slave state and the non-Christian state coincide in history, even in history as it is repeating itself in the zoologism of Germany, the totalitarianism of Italy, the economic determinism of Russia and the no-Godism of Mexico.

As Berdyaev says in his "The Fate of Man in the Modern World": "In the capitalist world freedom has

been the privilege of a few, and a doubtful privilege even for them, since the existence of the very exploiters was itself a nightmare existence, in its turn exploited and oppressed. The crisis of capitalism is the crisis of liberty." Belloc thus might have strengthened the thesis of his "Servile State" by setting it squarely on the teaching of the *De Civitate Dei*. That he has confined himself to the economic history of slavery, and not gone deeply into its spiritual roots, is, however, intelligible. For the audience outside the Church to which he appealed can scarcely think itself out of the nominalism of mere thing-worship into the high altitude of spiritual and metaphysical truths.

Incidentally we may remark that Belloc's insistence on men becoming owners is in accordance with the teaching of the Papal Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. The same fact is also stated pragmatically in the Church's attitude towards vows of poverty. The Church thinks that in making vows of poverty some small minority are renouncing a good thing. It follows that private property is a good, and that it should be the ordinary thing among men, just as the renouncing of the right to private ownership is to be confined to comparatively few.

Why the Church wishes private property for itself, and well distributed private property for its members in the mass, is clear from recent happenings in Russia, Germany, and Mexico. When these states have stolen the property of the Church, the Church's efforts at education, charity relief, and even public worship, are weakened, and in some instances, nullified. All positions are dependent on the favor of the state-controlled employment agencies. All who do not favor the dictated *Weltanschauung*, whether of a Hitler, a Stalin, or a Calles, are without work, and in the propertyless condition of men under modern capitalism, are without bread.

Another angle to view the whole matter from is this. What becomes of the right to revolution when the state controls all the arms? It is idle to imagine that the Catholics of Bavaria or Russia or Mexico would receive a favorable reply, if they went to their respective governments and asked for several hundred thousand rifles, machine guns, and field pieces with which to start a revolution. Yet their right to destroy governments at present in power is the right of every group whose inalienable rights are filched away by dictators. Whether the conditions and circumstances in the countries mentioned are such as to warrant violent revolution against those governments, is a useless question. Unless the people in the mass have some private property, the right of revolution against tyranny and injustice, which is a commonplace of Christian ethics, is nugatory. It is easy to see what would have become of the "embattled farmers" had they not been in secure possession of at least their squirrel rifles. History teaches us that distributism, to use the clumsy word, is the guarantee of even-handed justice.

The question may naturally arise, whether the extension of ownership is possible. That it is physically pos-

sible in this country of ours with its rich resources is quite evident. There is land enough to go around. People can own farms, and homes in the cities if they are willing to economize and sacrifice other advantages. But are people willing? Is there any psychological craving for the ownership of a home or farm as opposed to the mere drifting from tenancy to tenancy? It is hard to answer this question except by saying that there is a large number who at present own. But that the number is decreasing is clear. Property brings responsibility. People would rather rent than pay taxes, because if they rent they really do not have to pay rent. They can move from place to place frequently, and pay rent now and then, and then at times evade it. For many Americans this is a satisfactory proposition.

What are the advantages of Distributism? First of all there is the advantage of stability in family life which comes from people living for a long period of years in the same home. How a ceaseless drifting from place to place and city to city breaks up family life is too commonplace to dwell upon. People must have some rooted traditions. They cannot acquire them if forever trekking about. Another fact is outstanding. Church organization is parochial, built on the parish as a fact, and drawing life from the association of many families in the same location over a long period of years. Some of the familiar procedures of the Catholic Church, such as the publication of the banns of marriage, assume that the people of the parish have been in the same location for some years. If they do not own their own homes it is questionable whether they will stay long in one place.

The other side of this question also concerns us as Catholics quite intimately. What becomes of parish records, or what is the meaning of parish records, if the parish population changes every nine months? The reality of a parish is actually lost. Priests may laboriously compile a census in the Fall, and find that it is half-wrecked in the next Spring, while it is useless in two years. It seems clear then that getting people to own their homes is a question of considerable moment, not only for the country at large but for the Church in its ultimate territorial unit.

With Scrip and Staff

LAST December I received a letter from a person on the Pacific Coast who signed himself "Catholic Physician." Anonymous letters are headed for my waste basket, and will continue headed that way. However, enough thought went into the letter, which is evidently from an older person, to entitle it not be ignored. The writer believes that celibacy should not be a requirement for the clergy, and his arguments may be briefly summarized:

1. There are a good many failures, according to his own experience. Even if celibacy is observed, there is discontent with the Church among the clergy, Religious as well as secular.
2. Vocations are scarce and have to be recruited from Ireland.

"The parish I live in has never had an American-born pastor, and it has been organized for more than forty years. . . . Two-thirds or more of our parish are of other nationalities than Irish." And the Irish are nationalistic.

3. Protestant married missionaries, even in countries like China and Japan, produce on the whole better results than those of Catholic celibate missionaries.

4. "Has not the English Church and clergy (Episcopal) given as good account of itself as say the clergy of the French Church?"

5. "Neither celibacy nor the Religious Orders were in the original scheme of things, and maybe the day is coming when the Church may see fit to dispense with both."

My comment upon the above will also be brief.

1. The observance of celibacy is not something that can be considered apart from the rest of the priestly life. Chastity, as pointed out by Dr. Rudolf Allers in his works, is a positive, dynamic mode of life, and presupposes that the whole man is consecrated to his ideal. The priestly ideal is not a strained, fragile attitude, but is a rounded whole, combining impellent motive, practical safeguards, and the liberal use of supernatural means of grace. Where the warping process has occurred, it is due, save in the case of obviously unfit candidates—of which there may always be some percentage—to neglect of this rounded ideal. The neglect may be due to character weakness, or to disturbing circumstances.

2. Vocations are in general abundant in the United States, for the dioceses and for the Religious Orders and Congregations. Most of the seminaries and novitiates are turning applicants away. That parishes in certain parts of the country are manned largely from abroad is an abnormal state of things which many of the Hierarchy are anxious to see rectified. Where such a state persists, it leads to uprooted mentality and a discontented outlook.

3. A gratuitous assertion is gratuitously denied. With all respect to the author's personal impressions, the work of Catholic missionaries in modern times could not conceivably be accomplished save by a celibate clergy, as is acknowledged by non-Catholics themselves. Can we imagine the training of a native clergy and the establishment of a native Hierarchy in the Far East to have been accomplished by a married priesthood? If celibacy is such a misfit, would the Japanese and Chinese, who have no preconceptions on the matter, be as desirous as they are to see it perpetuated among their own clergy? Granted that some of the Irish clergy are nationalistic, have we not some similar traits among every nationality? There are rampant Frenchmen, and Poles, and Germans, and Bohemians, and so on. And there are broad and apostolic minds in every race. The Pilgrim can testify that he has met few men more tolerant, more affectionately kind to the views of other races than some of Ireland's missionaries now laboring in Africa and China.

If you want to find out that it is not all cake and candy among Protestant married missionaries, read Pearl Buck's story of her mother, "The Exile," where this keen critic, with the background of her own experience, pictures the trials of a West-Virginia-minded girl tied to a Chinese-minded American missionary.

4. Again a gratuitous assertion. Our Anglo-Catholic

brethren are now advocating and practising celibacy, in the attempt to repair the damage caused by its loss.

5. On the "original scheme of things," read the latest Encyclical of the Holy Father on the Catholic Priesthood, where celibacy is shown to be "almost" a "moral exigency that springs from the Gospel and the Apostolic preaching." The Holy Father is careful to show that although this law does not bind, in all its amplitude, clerics of the Oriental Churches, yet among them, also, ecclesiastical celibacy is revered; indeed in some cases, especially in the higher Orders of the Hierarchy, it is a necessary and obligatory substitute. Oriental Fathers of the Church praised celibacy in most glowing terms.

Were the Oriental discipline to be adopted, and only members of Religious Orders enjoined to practise celibacy, a strange state of things would develop in the Western Church. It would mean that all our Bishops would have to be taken from the Order clergy, not to speak of diocesan officials, rectors of seminaries, etc., and a gulf would be placed between seculars and Regulars.

A COUPLE of instances may be pertinent to this discussion. The Maryknoll Gate of Heaven Leper Asylum has just been opened at Sunwui, South China. "More than 250 lepers," says the N.C.W.C. News Service, "are gathered together under the care of the Rev. Joseph Sweeney of New Britain, Conn., and the Rev. Francis J. Connors, of Peabody, Mass., Maryknoll Missionaries. The Maryknoll Medical Missions under the direction of Dr. Harry Blaber of Brooklyn, N. Y., has medical care of the lepers."

The practicality of the Church's discipline is seen in a nutshell. Fathers Sweeney and Connors are doing a spiritual work that could never march in the triumphant step of the American Catholic foreign missions in China were it bound by the ties of matrimonial cares. Young Dr. Blaber is blessed with a young and attractive bride, who is qualified both by liking and experience to share his rice-bowl and his medical mission in far-off China. Celibate and benedict each work in the sphere for which they are best fitted, with mutual understanding.

Believe it or not, Adolf Hitler has a wise word on this topic. (No, I do not belong to the Friends of the New Germany.) The Fuehrer says somewhere in "Mein Kampf" that celibacy prevents the formation of an ecclesiastical hereditary caste. It means that the ranks of the clergy are being continually repleted from the people. This, he thinks, is particularly needed for the present time. Well, let's give Adolf his due on this point, and say he has hit the nail on the head. Conversely, where an attempt is made to convert the clerical state into a caste, a career, or a profession, instead of a true priesthood, the spirit and often the letter of celibacy suffers. Men of place succeed men of God, and the toll then of warped and embittered lives is as great among a married as among a celibate clergy. The lesson is, not to impair priestly ideals, but to demand lives that in all respects live up to the ideals. And the new Encyclical says plainly and precisely how this is to be done. THE PILGRIM.

Literature

On Certain Recent Biographies

JOSEPH J. REILLY, PH.D.

WE have fallen upon a period of second-rate fiction, third-rate verse, and first-rate biography. That does not mean that Boswell's "Johnson," Lockhart's "Scott," and Trevelyan's "Macaulay" are in immediate danger of losing their places but that a surprising number of biographies are being produced which are worthy in subject, sound in scholarship, intellectually honest, and intensely interesting. Let us give thanks.

The Dickens revival has produced no more penetrating appraisal of the mid-Victorian as man and novelist than that of André Maurois. M. Maurois' method is highly selective but not complex. After indicating the nature of Dickens' heritage and early environment of poverty and distress he appraises him at the age of twenty when "life delivered him up to letters" and points out three traits which had already emerged and were to characterize him throughout his career; pity; a craving for revenge on bullies, hypocrites, and the hard of heart, as well as on the social order they reflected; and, thirdly (having been disappointed in love), a tendency to despise women in favor of a sylph, an ideal and flawless creature beyond the power of any flesh and blood woman to resemble.

It is in this last trait that Maurois sees a partial explanation of the crisis which after twenty-two years of married life divided Charles and Catherine Dickens; Charles, high-strung, egotistical, and difficult to live with; Catherine, the mother of his ten children, a neurotic incapable of facing facts, curiously apathetic, and completely unintellectual.

Maurois does not forget to discuss Dickens' philosophy and his virtues and weaknesses as a novelist. He presents the case against him with candor and defends him with a shrewdness and sympathy which are certain to please his co-devotees, to put the opposite camp on their mettle, and to win a respectful—and perhaps acquiescent—hearing from the *tertium quid*. If, as M. Maurois holds, the aim of fictional art is "to carry us into a world which is sufficiently unreal for us to be able to escape the cares of action, decision, responsibility," there can be no doubt that Dickens has so abundantly achieved that aim as to belong of right to the high company of world novelists.

The best selling biography of 1935 appears to have been "Mary Queen of Scotland and the Isles" by Stefan Zweig whose "Marie Antoinette" won acclaim in 1933. The more recent volume has both the virtues and the defects of the earlier one. Zweig writes brilliantly, his studies are as hard, cold, and firmly wrought as steel, he masters his material and moulds it to the requirements of his pattern. But he awakens in me an unconquerable distrust. I feel that his primary interest is not in ascertaining the truth but in supporting a thesis, that he is the victim of a fatal weakness for preconceptions, and that his ostentatious caution in weighing evidence is a mask

behind which is no impartial judge but a special pleader intent on a verdict. An air of omniscience clings to his utterances; as I read him there runs through my mind the challenge of the wit who gazing on Macaulay asked: "Can any man be as wise as that man looks?"

He is naïvely Freudian and loves to parade the jargon of the sect. One reads such phrases as "the abysses of Mary's nature," her character "chained to her sex," her "brief moments of ecstasy," her "ardors of love," her discretion "swallowed up in desire," and as he goes on one wonders if this is a study in eroticism or a serious biography. The Zweigian thesis put baldly reads thus: Mary conceived an overmastering passion for Bothwell which temporarily paralyzed her will and subjugated her intelligence. There is nothing novel about that theory but the patois in which Zweig clothes it. Is it true? In his attempt to prove it Herr Zweig devotes both his talents and his tricks. He assumes a magisterial gravity, makes disarming profession of going "warily in his judgments," invokes theories, insinuations, and conjectures with unfailing adroitness, takes refuge when in a tight place and bereft of facts in a sneer at those who reject his guess, and employs in the complete process some 140,000 words. He could have failed of his purpose with less. For fail he does. He is too clever, too omniscient, he proves too much. Out of this welter of words emerges no true biography but an elaborate case history; no real woman but a Freudian marionette.

The notable thing about "Beethoven" by Edouard Herriot is less his appreciation of the works of that musical genius than his vivid presentation of the social and political forces current in the Europe of Beethoven's day and his lucid interpretations of Beethoven's character. Beethoven, born in Bonn, spent virtually all his life in Vienna which, during the flood and ebb of the Napoleonic wars, offered little serenity to creative artists. If fate dealt him a blow there she plagued him in countless other and more cruel ways. His eyes troubled him; his hearing left him; in the woman he loved he inspired respect but no answering affection; domestic joys were denied him. The nephew he treated as a son proved a rascal; he quarreled with his relatives; his home was a riot of disorder; his maids neglected him; he descended to fistic encounters with his cook; his brother's wife pursued him with litigation; the mediocrity and illiberalism of the Austrian government filled him with disgust. The triumph of Rossini in Italy was repeated in Vienna and the public became indifferent (or even hostile) to his works; he was crushed by debts and to earn enough for current needs had often to lay aside a masterpiece; his plea to the great Goethe to persuade the Grand Duke of Weimar to subscribe to his "Missa Solemnis" was ignored; his superb concert of May 7, 1824, at which his "Choral Symphony" and parts of the "Missa Solemnis" were presented proved a tremendous success but yielded him so pitiful a financial return that he fell into a state of complete prostration. Two years from the following March he died, his body ravaged by disease but his mind independent, abundant, sovereign to the last.

In many ways the record is a dark one but M. Herriot lightens it by the magnificence of Beethoven's genius. He compares him to Michaelangelo, an earlier Titan in the sister realm of art, and finds them at one in their indomitable courage, their loneliness of soul, their richness of vision, their originality, the power of their intellect, and the abundance of their creative energy.

Until lately Samuel Pepys was pictured as an insignificant little fellow who lived in the latter part of the seventeenth century, kept a diary, and spent his days among the dusty records of the English Admiralty Office. But recent revelations have changed all that. For Pepys left to Cambridge University his library and an enormous amount of personal data which lay virtually untouched until Arthur Bryant, appreciating the light it cast upon one of the darkest periods of English history, published "Samuel Pepys: The Man in the Making" (1933) and recently followed it with "Samuel Pepys: The Years of Peril," an even more absorbing study than its predecessor. Mr. Bryant has completely reversed the long prevalent conception of Pepys, establishing him as a man of moral consequence, loyal, brave, generous, and capable of awakening in others a devotion as unshakable as his own. Far from being a stuffy understrapper it was Pepys who remained as executive secretary when Admiralty Commissioners came and went, proving himself the dynamo in the machine, the link between the tentative past of the British navy and an efficient future in which England's mastery of the sea was to be born. Pepys had vision, tireless perseverance, a super-conviction (his foes would have called it an "obsession") as to the necessity for a great fleet. He was incredibly fussy, incredibly diligent, incredibly intimate with every detail of the vast functions of his office.

All this is interesting but not more so than the part forced upon him by the political tricksters, Buckingham and Shaftesbury, who aimed to keep the Catholic Duke of York from the throne and to cripple the power of the crown in the interest of those great nobles who preferred an oligarchy to a monarchy. Shaftesbury sought through Pepys to destroy the little Secretary's friend and former chief, the Duke of York, and the chapters which recount Pepys' resourcefulness and nerve in circumventing a flock of professional informers have the fascination of detective fiction. For the student of history as well as for the lover of biography this book has value, for it reveals at first hand in what infamous ways was brought about what history likes to call the "Glorious Revolution" of 1688.

To most of us, brought up on the ludicrous distortions which marked our textbooks in history, Roger Brooke Taney was the tool of the slave interests who as Chief Justice of the Supreme Court pronounced a judgment in the Dred Scott case which flew in the face of human and divine law. Happily those old asperities have passed and there is now a welcome for the scholarship and impartiality of "Roger B. Taney" by Carl Brent Swisher.

There were curious ironies in Taney's life. By heritage a member of the slave-holding landed gentry he manu-

mitted his slaves and supported Negro protective legislation; a Federalist, he turned away from his party in its decay and gave his allegiance to Andrew Jackson; an aristocrat, he intensely admired Old Hickory, the idol of the masses, and at his hands accepted an appointment as Attorney General and later as Secretary of the Treasury; and in the long and bitter war waged by Jackson against the Bank of the United States he became one of the President's chief advisers for a reason which, a century later, seems singularly modern: "The bank. . . possessed powers with which no corporation can be safely trusted in a republican government."

Party malignity, never more bitter than in the Jacksonian era, singled out Taney as one of its conspicuous victims. But though twice rejected by the Senate for important posts, he was finally confirmed as Chief Justice of the Supreme Court (March, 1836) and presided over its deliberations until his death in October, 1864. His salary was meager, his health precarious, his foes sleepless, his Northern critics fanatically bitter. But Taney went on his way outwardly unmoved though inwardly suffering from such injustices, meeting grave judicial issues with dignity, courage, and high intelligence, and pronouncing his opinions with a combined clarity of thought and precision of language never surpassed in the history of American jurisprudence.

The tendency so marked since the Great War to foreshorten history prior to the eighteenth century has its dangers. It is likely to rob us of a certain wholesome perspective, to provide us with fresh excuses for the already distressing blind spots in our knowledge, and to increase our spiritual torpor by obscuring the fact that a glorious phase of history on this continent was written by the forgotten men of an heroic seventeenth century.

Carlyle used to say that only the hero-worshiper could produce a distinguished biography because he alone possessed the "open loving heart" which is the key to the mysteries of character. In writing "Saint Among Savages" Father Francis Talbot has satisfied the Carlylian requirement in his full-length study of Father Isaac Jogues, that seventeenth century saint of his own Order whose life has long awaited a proper historian. Here is an authentic account of the Jesuit martyr told in fascinating detail, from the cradle to the cloister, from the cloister to an intrepid apostolate among the Hurons and later, as a captive, among the Mohawks ending only with his murder in 1646 at the age of thirty-nine.

Into the ten years of his Indian ministry Jogues packed a lifetime of experiences. Suspicion, insult, frequent denial of shelter, the constant menace of death, and—at Mohawk hands—sickening torture, made life a long nightmare, but the incredible Jogues, dedicating himself to win his unwilling hosts from devil-worship and barbarism, endured all gladly. The meager fruitage of his toil proved no discouragement but a fresh incentive, and when the Dutch at Fort Orange had rescued him and delivered him safely back to France he stilled his restlessness only by returning to the dangerous, divine adventure among the Mohawks. His body was a mass of scars,

his hands deformed by lacerations, certain fingers were mere stumps, others were completely gone. To Jogues these things were a source of joy for they were the *stigmata* of his near-martyrdom, the earnest of that ultimate violence which would set the longed-for seal on his career.

Father Talbot so perfectly reveals the spirit of his hero that to read this book is to live from day to day as his intimate and to understand his childlike innocence, his Spartan stoicism, his saint's humility. We get the feel of the country that lay east of the Great Lakes and south of Quebec at a time when a white man was a being of frightening mystery and the Indians roamed through a primeval and far-flung empire, implacable in hatred, spurred by the bloodlust, ravished by disease, foredoomed to ultimate extinction but always in the eyes of Jogues souls to be saved.

When one lays the book down at last it is to find certain things lingering in his memory: the expedition which ended in the Mohawk ambush; the breathless weeks at Fort Orange climaxed by Jogues' escape; the poignant tale of René Goupil's murder and Jogues' anguished quest of the body. Resisting all temptations to embroider his narrative, Father Talbot has handled it with fine restraint. Here is biography of a high order.

A Review of Current Books

Charter of a New Order

THE CATHOLIC TRADITION OF THE LAW OF NATIONS. By John Eppstein. Washington: The Catholic Association for International Peace. \$3.50.

WHEN Robert Wilberforce and Prof. James T. Shotwell recommended to the Carnegie Endowment for International Peace that it should entrust to John Eppstein of the (British) Catholic Council on International Relations the task of preparing a compendium of the teaching and tradition of Catholic Christianity upon international morality, they could with difficulty have selected among English-speaking writers a man more eminently qualified for the job. When they further committed to the Catholic Association for International Peace the American publication rights for the volume, which was published for the Endowment in Great Britain by Burns, Oates, and Washbourne, they put at the disposal of the Association an authoritative manual which gathers into one convenient and orderly volume documentary and historical material that heretofore has been scattered through a multitude of minor treatises, pamphlets, and magazine articles.

Mr. Eppstein makes no claim to have collected all the material on this set of topics. More and more is continually coming to light. But he assembled enough of the salient and searching utterances of Scripture, the Fathers of the Church, Popes and bishops, Church Councils, classic theologians, and modern ethicists and theologians on peace, war, and international morality to astonish even those who have long been students of the subject.

Through the historical method, it is apparent how the doctrine of the Church has been hammered out through circumstances, where decisions and opinions were demanded to answer the crying questions of suffering humanity. The matter is divided into five main parts. The first part, on the origins of Christian doctrine upon peace and war, makes no divisions as to topics, and includes such subjects as the New Testament and patristic attitude

on war and military service or the indebtedness of St. Ambrose to Stoic philosophy. The remaining four parts concern, respectively, the ethics of war, the preservation of peace, the society of nations, and the place of nationality in the law of nations. A chapter on the rights of backward nations and races is included. Documents are all given in English translation. Some have not been published before.

In his address on January 17, Cardinal Verdier, Archbishop of Paris, predicted that humanity is "headed toward a new order in which collaboration between nations will be the normal condition of all activity." On the same occasion, Cardinal Maglione, the Apostolic Nuncio, speaking as dean of the diplomatic corps, remarked that peace is "more than ever indispensable to the moral and material reconstruction of the world." Those who imagine that these are novel utterances will be surprised when they discover how urgently and consistently the voice of the Church has been lifted up through the ages against war as a scourge of humanity. Important is the advance recorded in the concept of international rights and duties: that development of the international conscience which the late Msgr. Seipel spoke of as the task set before the Catholic intelligence of our day.

"It will suffice," says Eppstein, "to compare the state of international law created by these developments"—international tribunals created by world opinion in recent times—"with the condition of affairs which confronted the Spanish theologians of the sixteenth and seventeenth centuries, the prophets of international organization in the eighteenth, and Taparelli and Leo XIII in the nineteenth, to see that a profound change has taken place."

Yet what startling forerunners there were! Cardinals Gibbons, Logue, and Vaughan in 1896 collectively demanding a World Court; Pope Leo XIII in 1889 warning against armament races; Vivès insisting to Pope Hadrian VI that he should "declare that war between Christians is a crime and a wrong," as "between the members of one Body."

The relation between patriotism and nationalism; between the Catholic ideal of a society of nations and the actual institutions of Geneva; the tradition of the Church on slavery, are among the many delicate matters competently handled.

Authoritative voices have already affirmed that Mr. Eppstein's work will exert a profound influence upon Catholic thought in this country and abroad. It is indispensable for schools, colleges, discussion groups, libraries secular as well as Catholic. The location of this work in every place where it can be consulted by intelligent persons will be a unique service in the cause of furthering Catholic concepts in a world that is groping for light in the international field.

JOHN LAFARGE.

Spoon-feeding the Public

PROPAGANDA AND THE NEWS. By Will Irwin. McGraw-Hill Book Company. \$2.75. Published January 27.

AS a veteran newspaper reporter, Will Irwin deserves close attention, for his knowledge of the rise and progress of the newspaper press in the United States is wide and comprehensive. Indeed, the most valuable part of this book is his very carefully planned and soberly written historical narrative of the emergence of the American daily newspaper; and his account of the genesis of yellow journalism and the tabloids is a feature in American public life that may not be lightly dismissed.

However, the fact that the author occupied a somewhat exalted position in the United States propaganda service during the War need not be taken with too much *acclamé*. For the average professional propagandist in this country was rather prone to view the rest of the world as a suburb of "Main Street," and those upon whom the propaganda was to be imposed as a species of Babbitty. And that was never the case.

The fundamental canon upon which Mr. Irwin seems to have built up his very naive history is "the right of the reporter to find out and of the public to know." And this is a highly debatable

axiom which brings the author into conflict with differing points of view. His conception of the English criminal code, for instance, betrays a woful ignorance of things as they are. He is, apparently, abysmally ignorant of the fact that a criminal prosecution being *sub judice* precludes any comment in the public press. Then again, he seems to know nothing of the English procedure which assumes that the defendant is held to be innocent until the prosecution has proved his guilt, the Flemington sob-sisters notwithstanding.

Mr. Irwin seems to labor under the delusion that news and democracy are synonymous. They are not. The aristocracy, so-called, in times past, had no particular interest in keeping news from the ears of the common people, also so-called. Censorship had existed for centuries; it still exists; but its function is not to protect the interests of the upper classes—it is to preserve the equanimity and morale of the population at large. Apart from his own particular *milieu*, in which he is specially apt, Mr. Irwin displays a considerable ignorance of historical facts. And had he confined his by no means inconsiderable talents to a history of the American newspaper, his book would have been a worthwhile contribution to modern history in the United States. But as a history of modern propaganda—apart from high-pressure publicity from which Mr. Irwin dissociates himself—it is limited by the limitations peculiar to the mentality of American newspaper reporters.

HENRY WATTS.

Looking at the Record

THE GAY REFORMER. By Mauritz A. Hallgren. Alfred A. Knopf. \$2.75.

INCONSISTENCY, thy name is Roosevelt! Thus briefly might Mr. Hallgren's book be summed up. True, he devotes some space to the President's early life, his childhood days at Hyde Park, and follows him through life to the Governorship of New York, and thence to the Presidency. But these are but setting the scene for the relentless laying of words against works, promise against performance, soft words and sweet music against sobering facts and grim reality. Mr. Roosevelt, Mr. Hallgren writes, "is especially adept, to an extent beyond the ability of the average American politician, in appearing simultaneously on both sides of every public question." And he pays tribute to James A. Farley, "without question the shrewdest political specialist the country has known for years."

What are some of these inconsistencies? As Governor of New York, Roosevelt felt that the trend of concentration of power in the Federal Government would lead to division and ruin if continued. Three years later he was adopting "a sweeping program which speeded up the concentration of authority and control in the Federal Government."

In a campaign speech he declared that "no responsible government would have sold to the country securities payable in gold if it knew that the promise, yes, the covenant . . . was as dubious as [Hoover] claims it was." In April, 1933, the Government issued bonds which the Secretary of the Treasury said would be paid in gold. In June, 1933, the gold-payment clause was outlawed. True, the President, with his magnificent radio personality, tried to soothe the public with sweet words, but, as Mr. Hallgren writes, "this was mostly nonsense."

Candidate Roosevelt in a campaign speech denounced the Hoover Farm Board which "invented the cruel joke of advising farmers to allow twenty per cent of their wheat lands to lie idle, to plow up every third row of cotton, and to shoot every tenth dairy cow." In 1933 "this very program was being put into force, and under the direction of this same Franklin Roosevelt."

Then came NRA, with its "red fire, speeches, parades," and the blue eagle, which Mr. Hallgren terms "a truly magnificent symbol of coercion and boycott." He continues: "The Roosevelt Administration gave the various trade and industrial groups what practically amounted to blanket authority to write their own terms. There was hardly a pretense of protecting labor or the consumers—

except in those industries where labor was already strongly organized." Anyone who remembers the hectic Johnsonian days in Washington will not doubt that. In regard to the famous Section 7a, Mr. Hallgren claims: "Franklin Roosevelt was at no time to seek honestly to enforce this supposed guaranty to labor. Even before the bill was enacted his spokesmen sought to sabotage it. Donald Richberg once tried to rewrite it in such a way as to distort its meaning and, in effect, guarantee the open shop." Then there was the President's ruling in the automobile industry, that "each bargaining committee shall have total membership *pro rata* to the number of men each member represents," thus lending a helping hand to company unions.

Mr. Hallgren thus sums up the effect on labor of what he terms this "government by ballyhoo": "Unemployment has not been appreciably reduced. Real wages, the only accurate measure of consumer buying power, have not been increased, but have actually declined."

The Gay Reformer provides an excellent means of looking at the record, of checking up on the President. As someone has written, parts of it could be lifted out and placed in a Republican campaign handbook for the coming elections. But Mr. Hallgren is no Republican.

FLOYD ANDERSON.

Recent Non-Fiction

THE HAPPY WANDERER. By Frances Parkinson Keyes. The many places where Mrs. Keyes has been a happy wanderer are, for the most part, the inspiration for this collection of her poetry. Her awareness of natural beauty coupled with an ability to pass easily to the supernatural give the book lyric delicacy and substance. Perhaps the most capable of the sections into which the book is divided is that called "Hawaiian Vignettes." Here the verse is free of a triteness of epithet or prosiness which occasionally mars individual poems and the subject is treated with a realistic wealth of detail which is successfully fused into a unified whole. (Messner. \$2.00.)

THE NEXT HUNDRED YEARS. By C. C. Furnas. The author is concerned not so much with the achievements of science as with the unfinished work that still lies before it. He discusses in an interesting way many of its unsolved problems, including also those of our present economic and social order. He seems to think that there is an inevitable conflict between science and religion (even though a truce may be declared.) Reynal and Hitchcock. \$3.00.)

THE WHOLE WORLD AND COMPANY. By Gretchen Green. This lighthearted book is just the thing for easy-chair or convalescent reading. Gretchen Green, who began life as a small-town minister's daughter, has been a policewoman in Idaho, a governess in Morocco, a rural reconstructionist for Tagore in India, a tea-room keeper in Venice, and a confederate of Dorothy Eustis, founder of the Seeing Eye in Switzerland—finding time beside for other equally unusual activities. She has noticed things less sharp-eyed travelers miss, and her unfailing sense of humor twinkles through accounts of many bizarre adventures, while quaint sayings of American immigrants and Japanese coolies crowd pleasantly from her pen. All these benefits far outweigh the slight monotony. (Reynal and Hitchcock. \$3.00.)

RELIGION OUTLINES FOR COLLEGES. By John M. Cooper. After a decade of experience with his volumes of religion in our college classrooms a second revised edition is announced of Course I: "The Catholic Ideal of Life." The author has made a number of improvements mainly suggested by new emphasis on the student's need for practically meeting contemporary Catholic problems. Dr. Cooper explains why he has not directly dealt with Catholic Action or the Mystical Body concept. Teacher and pupil, however, will find both these topics running through the chapters without being too formally developed. The references for reading might have included more of our contemporary literature on moral and social questions. (Catholic Education Press.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Immigrant's Faith

To the Editor of AMERICA:

Any fair-minded Italian Catholic will concede that both the article, "Has the Immigrant Kept His Faith?" and the letter from "Sacerdos," accurately describe the attitude of a vast number of my countrymen toward Mother Church. To be correct, I should really add the adjective "old" countrymen, because as a group they have been and still are the direct cause of the lukewarm feeling that the Italians have toward their religion.

I was brought up by a very devout mother, and from childhood received the average religious education and training. My father could be considered a Catholic, but I do not recall that once in my life he ever took me to church; yet he would never miss Mass on Sunday. It was his habit to go to the earliest service, at 5 or 6 A.M. in an apparent effort to be seen by as few people as possible.

The reason for this behavior is easily understood by any one familiar with the pre-Fascist Italy, then dominated by the greatest Masonic influence. Denominational schools were barred; the civic and military life of the young Italian was guided and ruled by the so-called "liberal" class, in reality Masonic and anti-clerical. Only one who has lived there will remember that religion was taboo in the primary and secondary schools, and the less said about the military period of conscription, in so far as religion was concerned, the better. It is then no wonder that in such an atmosphere religious feelings and sentiments would be practically lost, and the consequences of that period are living today wherever you find the Italian immigrant.

While it is not my intention to write apologetics about Mussolini and his regime, to his credit it must be said that nowhere else has the Catholic Church received official acknowledgment of its moral and educational importance. If there are parish schools and Catholic universities, it is thanks to him, and, very strange to some American ears, it is also due to him that it is now possible to find religion understood and appreciated in the social and civic life of the nation. Let us hope that the future Italians will not feel unwilling or ashamed openly to practise their religion.

Long Island.

L. M.

Labor Unions

To the Editor of America:

"Catholic Labor Unions," an editorial in AMERICA, December 21, followed on January 11 by David Goldstein's article, "Whither Labor?" and Reginald Kennedy's "Industrial and Craft Unions" engaged my attention. As an active member of the International Typographical Union for the last twenty-three years, I should like to comment.

The A. F. of L., vertical or horizontal, as at present constituted, is not essential to the existence of any union. The A. F. of L. could disband today and the Typographical Union, the United Mine Workers, the Federated Musicians, etc., would proceed without a ripple. The A. F. of L. is concerned with the labor trend of law-makers and parties.

Mr. Kennedy makes much ado about vertical unions. So do the Communists. The panacea may be the middle road—some groups may need industrial organization, while to others the craft set-up would be most advantageous. Mr. Kennedy includes Mr. Howard (I assume he means Charles P. Howard) with Lewis and Dubinsky as a representative of an industrial union. Mr. Howard is president of the International Typographical Union, which is com-

posed of printers and excludes the allied printing crafts—pressmen, bookbinders, stereotypers, newspaper guilds, etc., all of which have their own organizations with separate contracts—which is exactly contrary to Mr. Kennedy's definition of an industrial union.

Unions today in America do not include a larger proportion of workmen, (1), because of the hostility of employers who regard labor as a tool of less worth than a machine, something to be used while young, speedy and healthy; (2), because Americans, including educated Catholics, are not labor conscious—Christ Our Lord was a carpenter and never since His coming was labor held in such disrepute as today; (3), because Catholics, employer and employee, have failed to exemplify the teachings of the Mystical Body. It is as though the principles of Leo XIII had never been penned. The 12-hour-day, \$12-a-week condition, with trembling for fear of the loss of even this, still predominates. Dickens' characters live on. We have much to learn from the medieval guilds, even in their decline.

The reason for this sad plight is threefold, and until the evil is remedied they labor in vain who build, whether vertically or horizontally: (1) Ignorant Catholics—they are legion. (2) Fallen-away and apostate Catholics. (3) Mr. Goldstein lifts the curtain on the sorest spot—Masonry. Mr. Gompers was dominated by it. But more than that. Non-union as well as organized labor today unwittingly is led by this hidden force. We cannot be tolerant with Masonry. Even the American variety has something in common with the Latin edition—they both oppose the Catholic Faith. Masons fully informed will never lift a finger in aid of Christ's persecuted Church in Mexico. Masonry—not organized labor or the A. F. of L., as such—sanctions the destruction of the Catholic Church.

The task is to work with the ignorant Catholic. Study clubs were suggested by AMERICA's editorial. Those who have any religion have compartmentized it, and hold it a thing for Sunday morning but not for the shop. The Sunday Sacrifice of the Mass is the only solution—active participation in the sacred mysteries is the first step—it is the panacea.

Brooklyn.

LYDIA AVERY.

Suggestion

To the Editor of AMERICA:

At the recent convention of the Middle States Association held in Atlantic City, a Catholic educator was, for the first time in the annals of the Association, included among the speakers, the Rev. Francis P. Donnelly, S. J., who was vigorously applauded.

The event is not without significance, as initiating what it may be hoped will be a better understanding between the non-sectarian and the Catholic college. That such an understanding is desirable is apparent to anyone who is aware of the opposition of the accrediting agencies to the inclusion of certain Catholic colleges on their rolls. One of the focal points of that opposition is the faculty of the Catholic college, which in particular cases is objected to on the ground that the studies, graduate and undergraduate, of the professors have been pursued in the same university—and that a Catholic university! It would be a gain to the cause of Catholic education if the matter were taken up with the accrediting agencies by a commission of Catholic educators acting for the entire field of Catholic higher education.

Such a commission might ask what ratio of any faculty must be drawn from different universities in order to avoid the implication of "in-breeding," at the same time calling attention to the large ratio of "in-breeding" in several of the large universities of the United States. Definiteness in this matter is essential for the unendowed Catholic college.

The earlier attitude of aloofness on the part of our Catholic colleges has given way to vigorous and, in some cases, successful efforts to secure recognition by the accrediting agencies. Shall not a brother help a brother? Why not a Catholic-college commission to treat with these agencies?

New York.

L. S. AMES.

C h r o n i c l e

Home News.—The Supreme Court on February 10 unanimously abolished the Louisiana law taxing gross advertising revenue of the State's larger newspapers. The Court found that the law, which had been pushed through by the late Huey Long, was passed with the "plain purpose of penalizing the publishers and curtailing the circulation of a selected group of newspapers." On the same day it ruled on the New York State Milk Control law, upholding five to four the sections allowing companies without well advertised trade names to sell milk at one cent less per quart, and holding invalid, by six to three, the section limiting this to dealers in business before April 10, 1933. On February 11 it was announced that President Roosevelt had sent personal letters to the heads of all Latin-American governments regarding proposals for the consolidation and reorganization of current peace treaties. On February 7 it was stated that a considerable shift would have to be made in allocations from the work relief fund to continue the WPA program until July 1. The campaign for permanent neutrality legislation was abandoned on February 8 to aid an early adjournment. On February 12 the Senate Foreign Relations Committee unanimously recommended the extension of the present Neutrality Act (which expires on February 29) until May 1, 1937. On February 10 a military appropriation bill for \$572,655,316 was introduced in the House. It was \$49,636,423.57 more than the appropriation for the current year. On February 12 House Republicans joined with the Democratic leadership to obtain a thorough investigation of the Townsend Plan and the methods of its advocates. On February 6 the United Mine Workers opened their organization to coal process workers. The general strike in Pekin, Ill., was called off on February 6, when the American Federation of Labor intervened. On the following day the distillery strike, which brought on the general strike, was settled. On February 12 Senator Borah filed in Illinois for the Republican primary. On February 7 he had announced that he would enter the Oregon primaries. Charles Curtis, Vice President in the Hoover Administration, died on February 8 in Washington. In Lincoln day speeches ex-President Hoover and Senator Vandenberg attacked the New Deal.

Mexican Labor Troubles.—The labor unrest spread to Atlixco, Puebla, where ten men were killed and twenty-four wounded in fighting between workers' groups. In Monterrey business was resumed on February 7, after a two-day shutdown by employers in protest against Communism. On the same day President Cárdenas unexpectedly arrived to investigate the problem, stating on his arrival that "Communism does not exist in Mexico." On February 8 the Regional Federation of Workers and Peasants in Monterrey warned that workers would seize factories and operate them if employers tried to carry out a nation-wide shutdown. On February 9 President Cár-

denas again stated there was no Communist movement in Mexico; later he reviewed a parade of 13,000 workers singing the "Internationale." On February 12 the President of Mexico told the Central Owners Association of Monterrey that "employers who are fatigued by Mexico's social and economic struggle can turn over their industries to the workers or the government—that would be patriotic; but stoppage of activities cannot be countenanced." On February 10 the Southern Pacific Railway Union threatened a strike unless its demands were met by February 20. The general manager for Mexico of the railroad claimed this would mean an increase of 100 per cent in the company's payroll over 1934, and that the company had lost 1,500,000 pesos annually since 1930. Five persons were killed and several wounded in fighting on February 9 between maritime workers and alleged Communists in Tampico.

Hitler Hatred of Church.—In pursuance of his aim to control and de-Catholicize the growing generation, Chancellor Hitler unleashed a new drive against the Catholic Church. Secret police struck at Catholic youth organizations with wholesale arrests throughout the Reich. More than 150 persons, including priests and laymen, were apprehended and further drives were expected. The complete abolition of Catholic youth organizations, in violation of the Concordat, was reported to be the goal of Hitler's Government. The erection of a totalitarian Reich youth association, led by pagan leaders, into which Catholics between the ages of ten and eighteen will be forced, was the plan of the Reich Government. Ludwig Wolker, president of the Reich Catholic Union of Young Men's Associations, and fifteen of his assistants were arrested at Duesseldorf. According to expert observers, the protracted trials of priests and nuns on charges of violating the foreign-exchange regulations represented merely the first phase of the Hitler anti-Catholic persecution, and the second phase was now beginning with the drive on Catholic youth associations. Nazi hatred of the Catholic Church was said to be constantly becoming more intense.

Papal Nuncio Protests.—Msgr. Cesare Orsenigo, Papal Nuncio in Berlin, called at the Foreign Office. His call was said to have included a protest against the Nazi anti-Catholic drive, the occasion being held opportune for intervention by him. Nazi secret police, under the new law designed to remove hindrances from under-cover activities, were entrusted with wider powers, including authority to command district governors. The new powers were believed to have been given the police in order to make them more effective in their anti-Catholic persecutions. An attempt to bring Germans living abroad, even those who are citizens of other countries, under the domination of the Reich Government, was announced. The trials and imprisonment of priests and nuns continued.

Faulhaber Assails Nazis.—The widespread vilification of Pope Pius XI by Nazis and the broadcasting of calumnies against him by the Nazi press were attacked by Car-

dinal von Faulhaber of Munich. Germany's position with regard to her former colonies was clarified when it was revealed that notice had been served on England that actual acquisition of these colonies constituted one of Germany's conditions for her return to the League of Nations. The winter section of the Olympic games began according to schedule. Wilhelm Gustloff, Nazi leader assassinated in Switzerland, was proclaimed "one of the immortal martyrs of the German nation" by Chancellor Hitler.

Naval Agreement.—At the London Naval Conference an agreement was finally reached on February 10 between the United States, Great Britain, France, and Italy, that for the next five years they should not build any more cruisers over 8,000 tons in size which should carry guns heavier than 6.1 inches in caliber. The United States, therefore, agreed to a decided concession in its policy on cruisers which it had followed ever since the Washington Conference in 1922. Present 10,000-ton cruisers will not be scrapped. Limits were placed on the maximum size of aircraft carriers (22,000 tons, 6.1-inch guns), submarines (2,000 tons, 5.1-inch guns), and different types of "light surface craft." No agreement as yet was reached on battleships, despite the concessions that had been made by the United States. The French were reported as insisting on an outside limit of 27,000 tons. The Japanese were reported as favorably impressed by the plans. Germany remained silent.

British Arms Inquiry.—Aircraft firms in Great Britain helped in the rearmament of both Russia and Germany according to the testimony of Charles R. Fairey, head of the aviation company which bears his name. Mr. Fairey stated that ninety per cent of the machines exported by his own company were new planes and were sold abroad "with the full knowledge and consent of the Air Ministry." At the same time, it was announced that the British Cabinet was planning to speed up Britain's rearmament program, increasing the defense expenditures between now and 1939 from £200,000,000 to £400,000,000. The navy is to receive the largest share of the money, the air force the next largest, and the army the least. The rearmament program has the warm support of the Foreign Secretary, Anthony Eden.

French Treaty Debated.—Although, as observers pointed out, the incumbent Government represents almost exactly the same political elements against which the people of Paris rebelled in the bloody riots of February, 1934, the second anniversary of that event was observed last week with complete order and almost no signs of popular feeling. The various factional organizations were in the streets, but their processions and demonstrations were under complete control; moreover, the number of police and troops assigned to patrol was much smaller than usual. Church ceremonies were held for the twenty-four victims of the rioting. Meanwhile, in political and diplomatic circles, the Franco-Soviet mutual-assistance treaty, signed

by former Premier Laval last year, came to prominent attention. There was debate over ratification in the Chamber, but informed opinion held that no ratification was necessary by law. The main point of interest, however, was the fear that Germany would use the treaty as an excuse to fortify and send troops into the demilitarized Rhineland zone. If this happened, France (said Foreign Minister Flandin) would immediately appeal to the other European Powers for action under the Locarno treaty. The Cabinet Minister revealed at the same time that Germany's note, insisting that a Franco-Soviet treaty was itself incompatible with the Locarno agreement, had gone unanswered as "an objection that was unfounded." Almost simultaneously Marcel Regnier, the Finance Minister, permitted figures to be published in the press showing that in 1936 the financial needs of the nation would amount to 17,000,000,000 francs and that during the next six months the Treasury would be forced to raise more than 7,000,000,000 francs. Both these figures were derided as fantastic, by officials, but the impression remained that they were very close to the actual mark.

Ireland and the Empire.—The recent accession of Edward VIII to the throne in Great Britain was not proclaimed in the Irish Free State, although courtesy was shown to the British royal family in their bereavement. Similarly, King Edward asked the Irish Free State High Commissioner in London to express His Majesty's sympathy to Eamon de Valera, President of the Free State Executive Council, in the death of his son Brian, following a riding accident in Phoenix Park, Dublin, on February 9. Several Dublin newspapers commented editorially upon the deep religious spirit displayed by the late King George and spoke of the millions of prayers offered for his recovery as "a great profession of belief in the existence of God and of trust in Divine Providence."

Spanish Elections.—With general elections scheduled to be held on Sunday, February 16, for the 473 seats of the new Parliament, the hot political campaign rose to a climax during the preceding week, with giant meetings in Madrid and Barcelona. Twenty-one political parties were in the field, representing all shades of opinion from the Monarchists on the extreme Right to the Communists on the farthest Left. However, there was both a Right front, in which the conservative Republicans were allied with the Monarchists, and a Popular Front, combining anti-Clericals, some Republicans, Liberals, Socialists, Anarcho-Syndicalists, and other Red revolutionary elements. The chief issue in the election, according to informed commentators, was the country's attitude towards the Revolution of October, 1934. Would the Left be empowered to give amnesty to all the rebels and to delete the revisionary provisions of the Constitution? Or would the Right be commissioned to further "liquidate" the attempt to set up a proletarian dictatorship and to free Catalonia? Campaign speakers on either side did not hesitate to prophesy the direst consequences should their opponents win the election.

Costa Rica Elections.—On February 9 the national Presidential elections declared in favor of Leon Cortes by a big majority over his Conservative and Communist opponents. His vote was 51,804 as against 29,556 and 4,538, respectively. This was the first time the Communist party had a Presidential candidate. The new President, who will take office May 8, has had a long governmental career, having been Vice-President, Secretary of State, and Minister of Public Works. He succeeds President Jimenez, seventy-six years old, and President for three alternate terms. The new Congress has 32 National Republicans, 9 Nationals, 2 Communists.

Working of Oil Sanctions.—A report on the probable effectiveness of a collective embargo on oil to Italy was issued by the experts' committee of the League of Nations on February 12. If universally adopted, the oil sanctions would take effect in three to three-and-one-half months. Unless, however, the United States exports were reduced to the "normal" level of 1928, the sanctions, said the report, would lose their effect, save to make it somewhat more difficult for Italy to obtain oil. The Italians commented caustically upon the report, saying it had overestimated Italy's need of oil and underestimated her actual stocks. In the meanwhile, the Soviet Government continued its oil exports to Italy on an increased scale.

Labor Troubles in Chile.—On February 7 President Alessandri declared a state of siege in all of Chile south of the Province of Aconcauga, following a five-day-old strike on the national railways. The move was justified by the Government on the score of the discovery of a series of Communistic plots to make capital of the labor troubles and ultimately overthrow the Government. Some six hundred arrests were reported following the declaration of the state of siege, most of them leaders of the Radical and Socialist parties, political foes of the President. Communists were supposed to operate from Montevideo under the Third International at Moscow.

Prague Coalition Plans.—In a press statement of February 3, reported by the N.C.W.C. News Service, Dr. Milan Hodza, Czechoslovak Prime Minister, announced that he was striving to reconstruct the Cabinet by cooperation with the Slovak Popular party, under Msgr. Hlinka, and the German Christian Social party, so that both parties may join the coalition. Not a temporary alliance, but a permanent solution of the Slovakian problem was aimed at. Msgr. Hlinka made it clear that his party would not swerve from its objective of pressing most forcefully the demands of the Catholic people of Slovakia.

Politics in Greece.—King George was still working for an all-party Cabinet but meeting little success. Inter-party skirmishes for control of the Government gave the anti-Venizelists 144 seats in Parliament, and the Venizelists 141, with 15 Communists holding the balance of power. The Venizelists were silent on Communist offers of cooperation. On February 7 a royal decree finally excluded

from the army all officers and non-commissioned officers sentenced by court martial after the March revolution. Those officers excluded from the service without a court martial will be eligible to re-enter it. The King has personally assumed responsibility for their loyalty.

The Far East.—Clashes continued on the Manchukuoan-Outer Mongolian borders. On February 13 an engagement was reported in which eight Japanese were killed fighting Mongolians. Japan charged that Soviet Russia was backing the Mongolian disorders. At the same time Soviet Russia was reported to be extending its influence in Sin-kiang and other distant parts of China. On February 6 the Rev. Clarence Burns, N.M., an American missionary, was reported seized by Chinese bandits.

Plan for Austria's Protection.—A five-power Danubian pact for economic and military cooperation in protecting Austria against a German attack was proposed in Paris to French officials by Milan Hodza, Premier of Czechoslovakia, on February 9. Rumania, Hungary, Yugoslavia and Czechoslovakia would take part. The plan was ridiculed in Germany as political "bargain hunting."

Riots in Syria.—Nationalists, engaged in anti-French demonstrations, rioted at Homs and Damascus. The Damascus disorders were quickly suppressed, but the crowds were dispersed in Homs only with considerable difficulty. The University of Damascus was closed for an indefinite period. Twenty-five have been killed and scores injured in the last two weeks. It was thought probable that the next move of the French authorities would be to declare martial law.

Pope's Anniversary.—On February 12, Pope Pius celebrated the fourteenth anniversary of his coronation. The seventy-eight-year-old Pontiff received hundreds of congratulatory messages from all over the world. Observers pointed out that with the single exception of Pope Leo, who reigned for twenty-five years, the present Pontiff has already enjoyed a longer tenure of the Papal throne than most of his recent predecessors. Thirty-seven Cardinals, together with the whole Papal Court, attended the anniversary Mass celebrated in the Sistine Chapel.

Arnold Lunn, arch-controversialist, in an article to be published next week, "*Credo Means I Believe*," wittily and deftly defines a proper attitude in regard to the relative demerits of sins of the mind and of the flesh. He does not defend sin.

Powerful agencies powerfully propagandize for war. E. Francis McDevitt in his paper, "*A Task for Catholic Writers*," passionately begs for a creative literature to make us peace-minded.

Thomas Gaffney Taaffe in "*Good Deeds and Naughty Worlds*" pours acid satire on misguided mortals. Yet, there is tenderness and wisdom in his words.